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"LIBERTY, HOLINESS, LOVE."

CHARLES W. UPHAM, EDITOR. BOSTON, SATURDAY, NOVEMBER 1, 1845. DAVID REED, PROPRIETOR.

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For the Register.

THE POWER OF TRUTH: FACULTIES TO KNOW TRUTH; SOURCES OF HUMAN ERRORS.

It has long been a maxim, 'Great is truth and it will prevail.' 'Wine is strong; the king is strong; woman is strong; and truth is stronger than them all.'

But on what principle stands the power of *truth*? Is this great strength in abstract, objective truth? Not at all. Truth has no power except through the medium of man's *susceptibility* to accept it; to prefer it; *to* yield it deference and homage. *Truth is* more eligible to the human *heart than* falsehood. Ignorance and prejudice may prevent the perception of truth. But ignorance and prejudice must wear away. Truth will then present itself in its own proper loveliness. Ignorance is but a negative thing and will fade away as the light of knowledge advances. Prejudice is a usurper and will be dethroned before the face of enlightenment and correction. The power of truth in the world depends altogether upon its subjectivity in man. If man, in his purely natural state, loved falsehood better than truth, the latter would not interest him. It never could establish its empire in the world. Knowledge, enlightenment, could render truth no service. As the subjectivity of beauty is in man, so is that of truth. Order, brightness, proportion and magnificence, all appear beautiful to men because they possess a susceptibility to enjoy them. It is the appetite of the world within that clothes the world without in all its elegance, charms and splendor.

If the human heart were depraved, totally depraved, as our Calvinistic brethren affirm, truth could have no foothold in the human world. She would be universally shunned and hated. It is wholly on the principle that men naturally love truth and hate falsehood that the former possesses the greater strength. In proportion as men become enlightened, truth gains and falsehood loses ground; the kingdom of darkness wanes and the kingdom of *light* waxes. Gamaliel, the Jewish Rabbi, took his position *on* this great idea when, in the face of ignorance and prejudice, he made the very memorable affirmation; 'if this counsel be of men, it will come to nought; but if it be of God, ye cannot overthrow it.' Every cause which is good and true will finally triumph; but the cause which is not of the truth will, sooner or later, fall to the ground. Man is constituted for progress. The time, therefore, will come—the world enduring sufficiently—when all customs, doctrines and institutions, founded in mistake and error, injustice and wrong, will be done away. Time puts down the evil and exalts the good. And the subjective power of all this mighty movement lies in man's moral nature; in his preference of the true to the untrue; his love of the right and hatred of the wrong.

It is, however, a mistake to expect that truth will make progress while men are idle. Truth, of itself, has no eyes to see with; no feet to walk with; no hands to work with. Truth depends upon man; upon national, moral man. He must cultivate her fields, fight her battles, build her temple. Without man there is no truth. If he should perish out of the world, truth would perish with him. In proportion, therefore, as man is active and faithful in the cause of truth, this cause will prosper.

Man *is* possessed of three general faculties for the discernment of truth. They are sense, reason and conscience. With his senses, he discerns externals objects about him; with his reason, he learns the tendencies and relations of things and adopts means to the accomplishment of ends; with his conscience, he perceives the distinctions of moral right and wrong; of merit and demerit; of guilt and self-justification. And each and all these faculties in their sane and uncorrupt state, are efficient and true. They indicate correctly; they make up a just issue. The senses indicate correctly. They perceive realities. Otherwise, it would be no disadvantage to lose them; to be blind, deaf and insensitive. For of what advantage to him is a man's eyes and ears if they do not perceive realities? Man's reason is also correct. It apprehends the real truth. Its dictates may be safely relied upon and followed. His conscience also is trustworthy and true. It uniformly justifies righteousness and condemns iniquity.

The question may now come up; if man be thus capable of knowing the truth, how does it happen that he ever falls into error?

1. A diseased and insane condition of the human senses and reason. Such, is the character of man's frailty. His senses are, sometimes, diseased. The sensation of one color takes the place of another. Red, for instance, seems to be black; and black seems to be red. Things single appear to be double; and things double appear to be single. What is straight seems to be crooked; and what is crooked seems to be straght. His mind, also, is liable to disease. A man is sometimes insane. The rational principle of the mind is alienated. He can perceive but he cannot reason. The man has viatually lost his constitutional powers. This is one source of human error.

2. The limited sphere of the human senses and reason. It is only within certain limits that the eye and the ear and the understanding of a man are sure and infallible. If the object be too far off, or if the sound come from too great a distance, or if the place be dimly lighted, or if the atmosphere be disturbed, things will not be seen and heard distinctly and correctly. From this source come a multitude of mistakes. They might, however, be measurably avoided by caution and care. Experience, well improved, would even teach a man under what conditions he can rely on the accuracy of his senses; what allowances should be made for distance and true light; what may be considered certain and doubtful.

The reason of man, also, as well as his senses, has a limited sphere. He cannot take more than a very few steps in a direct forward line, without danger of mistake. In order to arrive at a sure and safe conclusion, all the data, premises, conditions, must be perfectly understood. And there are only a comparative few cases, amid the manifold processs of reasoning, in which this knowledge is possessed. The fault is not in the reasoning faculty but in want of pains and patience of observation. A man may reason with absolute certainty while he confines himself to known duties, premises, conditions. But he is liable to think he understands them while the fact is different. He may know much about them, but not know *the* whole. And if he fail to know the whole, the inference may prove to be a falsehood.

A great proportion of human errors are due to men's impatience, presumption and haste. They will not wait to fix duly the conditions of knowledge. These are oftentimes numerous. Let a man, for instance, well acquainted with the mechanism of time-keepers, take up a watch and inspect it, in order to pronounce truly whether it will keep good time, he must know that every part is right. If there be one defect it may occasion the keeping of bad time. In a watch there are, doubtless, as many as a hundred conditions to its right movement. And there are many doctrines in morals, philosophy and religion, the truth of which, probably, stands on as many conditions as does the right movement of a watch. And the actual fulfilment of these conditions depends in all cases of speculative doctrine, upon inspection or examination. If artificers and mechanics were obliged to depend on the previous examination of their productions to know how they would work, this circumstance would much embarrass them. It would impose upon them the necessity of much patient and laborious inspection. They now avoid it by trying the actual movement. Having finished the watch they wind it up and see how it will go. And without this experiment, it could, but very seldom, be previously known that a time-keeper, or any piece of mechanism, would move correctly. And every speculative doctrine labors under a similar disadvantage. Opportunity for experiment is impracticable. Hence the uncertainty attendant upon most of them.

There is an important difference between error and ignorance. Men cannot avoid being ignorant of very many things. But they might avoid a great proportion of the errors into which they fall. A man runs into an error by presuming and thinking that he knows what he does not know. And this he might, generally, avoid by a patient, impartial and faithful examination of the conditions on which his persuasion rests. Let us, then, so far as we claim to know, confine ourselves within the legitimate precincts of knowledge. Our real knowledge stands on certainties; our opinions, on probabilities. We should keep these distinct. We much deceive ourselves by our confidence that we know that which we only believe.

3. Another source of error exists in the prejudices and false associations of the human mind. We here refer chiefly to the mistakes of conscience; to the false issues in the department of morals. We have reason to believe that the conscience of man is as correct in its perceptions as are the human senses and reason. Why, then, has it occurred, that many wicked acts and customs have been justified? Why are deeds of cruelty, injustice and sensual crime, defended? And such vicious customs as war, slavery, legal murder and the grinding oppression of the feeble by the powerful, vindicated and practiced without remorse? These phenomena may, perhaps, be thus explained. Though conscience, in its unbiassed condition, always condemns the elements of iniquity, yet it is liable to be early warped and corrupted by evil examples and false instructions. It passes judgment prematurely; without due examination. And it generally confounds different and even opposite things together. And because that one of them is good it adjudges the whole to be good. Thus, for instance, bloodshed and war may be erroneously justified. It is right to defend one's self. But one is afraid that another man will kill him. In order to prevent it, the former kills the latter. This is the war-principle. But it is vicious. The man does not know that he shall be murdered unless he prevent it by committing murder. Two different things are here contemplated as being one and the same; self-defence and mental revenge. One of these is expedient and rightful, but the other is wrong and criminal. A false association obtains in the case. And such, doubtless, is the fact in all the mistakes of moral judgment. In every immoral custom there is, or has been, some element of rectitude. The lawful and the unlawful have been amalgamated. It is thus that iniquities have become customary and popular. It is thus that conscience has been blinked and made to act the part of a partial and an unjust judge.

S. F.

For the Register.

LETTERS TO A POLE ON RELIGION IN AMERICA, NO. VIII.

MY DEAR FRIEND:—I *expected* a rejoinder when I began to speak of Poland. But you misunderstood me, if you supposed I meant to charge upon the Poles themselves, the responsibility of that absurd institution, the *liberum veto*. I know perfectly well, notwithstanding the often reiterated lie of European historians who have written in the interest of other governments, to whom Polish republicanism was frightful, that the Poles never established this law, but the Russian Catharine the II, artfully introduced it into Poland, in order, by means of it, to weaken and overthrow the Republic.—This sufficiently appears in Ruthiere's 'Anarchie de Pologne,' and from his position and disposition, no one could be better qualified as to knowledge of the facts. For he was the agent of the French government under the highest patronage, both at the Court of Russia and that of Poland. And his testimony is the more important, because he was not a partisan of Republican institutions. He calls such institutions 'the government of savages,' and it is curious to see in what a puzzle he is to reconcile the fact of such a government with the equally plain fact of the high intellectual cultivation of the Poles. He constantly solves the riddle to his own satisfaction, by saying that these people are so *good*, that even a 'savage government' cannot destroy their social and individual excellence.—But to return to the *liberum veto*. It is a liability of all Republics, I mean that in all Republics there are persons so much without practical wisdom, that they push the doctrine of individualism to the extreme of declaring, that every man's will is sacred,—so that all the nation should not in practice counterbalance one man's veto. They do not see that this makes that one man a negative despot, and all civil government impossible. Our no-government men represent this class of minds with us; and the principles of Quakerism, as originally stated, lead to this result.

I am now going to speak of those sects of religion in our country which make an attempt at a *visible* universality:—the Presbyterians, Methodists, Episcopalians, and Catholics. They are, at first sight, not in harmony, as to form, with our political institutions. But the principle of independency of Church and State, which is a political axiom, disarms them, in fact, of any undue influence, and already has done much to modify them. The Presbyterians, Methodists, and Episcopalians are actually divided into two parties, into one of which goes the majority of the laity, into the other the majority of the clergy.

But let me be distinct. The Presbyterians are Calvinistic in doctrine, and thereby have one democratic element, but their organization is aristocratic. I shall soon show you the curtailment of the freedom of an individual layman, who finds himself, as all their children who are baptised in their infancy do, born into the Presbyterian Church.

The Westminister Catechism is the symbol of their faith, and the authorized interpreter of it is the synod, which consists of the clergy and Church officers. The child is brought up to learn this in Sunday Schools under its superintendance. The synod is wealthy and supports a large number of Theological and other schools. If a candidate for one of their pulpits would have Theological Education, he is expected to attend one of these Seminaries, all whose officers are Presbyterians. The candidates for the pulpits present themselves to the synod, who present them to the Congregations. The Congregations have the power to object, perhaps to reject, but no power to call a minister whom the synod does not approve. The ministers are continually responsible to the synod for their opinions, and if the synod reject or call them to account, the people have no power to retain them in their places, without forfeiting their standing as Church members and foregoing many social advantages. A lay member of a Presbyterian Church finds himself compelled to keep in the good graces of his minister, or encounter a struggle with the whole synod. Few persons have at once the strength of intellect and strength of principle and force of character which is requisite for such an encounter.

Such is old school Presbyterianism, which also steps upon the ground of civil life, and forbids marriages which the civil law allows. Its spirit is very authoritative in all directions.—Mr. B. told me, that when he was a Presbyterian minister, a circular was addressed to him in common with all the rest, in which was digested a scheme for controling the political elections, and bringing this government directly under the influence of the synod. But he published the circular in an Universalist paper, and the Universalist press took up the subject, exposed the plan, and defeated it. Mr. B. however, for his frankness as an American, lost his place in the Presbytery, and was obliged to become a Congregationalist.

Be this as it may, there is a new school of Presbyterians, almost Congregationalists in spirit. They break the law about marriage (even clergymen,) and hold out against the synod dividing it. They have started the idea that as the Church power originated with the people and was delegated to the Presbytery, it may be resumed by the people, if abused by the Presbytery. They talk of the right of private judgement in the interpretation of the Bible and Catechism, against the pretensions of the Presbytery. Dr. Wiley, a Presbyterian of the West, wrote a very remarkable book, called 'Sectarianism the only Heresy,' for which I believe he was excluded from the Sect. But his book with its remarkable title remains, to prove that the Presbytery itself is not impervious to the liberalising effect of our arrangement of civil and religious institutions. A fair account of the struggle between the old and new school Presbyterians, would surpass the bounds of a letter; it has been given in a book written by one WOOD, somewhere in the West, to which I must refer you for details. The most important point for us is, that this distinction exists, and that the new school approach the Congregationalists in their reforms of Church government.

Yours truly,

E. P. P.

For the Register.

MISSIONARY OBSERVATIONS ON THE MISSISSIPPI.

On the Tuesday following the Sabbath alluded to in my last epistle, brother M. and myself departed for Galena. Once more embarked on the 'father of waters,' the beautiful scenery along its banks frequently arrested my observation. In many places huge rocks rise perpendicularly, for a considerable height above the bed of the river. These often present a regularity of appearance that likens them to the handicraft of man. It requires no great stretch of imagination on the part of the observer to fancy that he beholds ponderous piles of masonry, erected for durability and defence. There an ancient castle rises frowningly in the distance, and visions of portcullis and drawbridge, knights and men-at-arms, are recalled from the history of the past, and glide with dream-like uncertainty across the mind. There, a modern fortress commands the passage of the river, and defyingly presents its impregnable front; one involuntarily looks for the port-holes as he approaches nearer, and expects the black-mouthed cannon to utter forth their terrors. These scenes are interspersed with long miles of melancholy woods; the soil which supports them yet virgin to the hand of man. Presently a mighty prarie presents its ocean of green to the view; as far as the eye can reach, the green-carpeted earth, and the blue sky, unobstructed by house, tree or hill, and the only objects which meet the travellers gaze. 'They that go down to the sea in ships, that do business in great waters,' might imagine the scenes of their performances repeated to them, as they behold the prairies of the west. So sealike do they appear, that the traveller of the ocean gazes in expectation of the rolling and dashing of the waves, until a slight feeling of disappointment troubles him as he perceives that, he seeming waves remain unruffled. One of the prairies which border upon the river, is called the 'Lone tree prairie.' It is many miles in extent, and upon its surface appears a single tree. One cannot look upon it without compassionating its solitary condition. It seems like a bewildered traveller, who has lost his way, and stands in helpless uncertainty as to the course he shall take. We would fain have some wild and romantic legend connected with the lone tree of the prairies. Often in the centre of the river, and immediately in front of the course we are pursuing lies a beautiful little island, consisting of a few acres of land, and offering a pleasant retreat from the bustle and commerce of the world. We may readily imagine the graceful appearance of a handsomely constructed residence, showing its fair front amid the green trees which line the shore of the island. The surrounding grounds laid out with taste and elegance, exhibit the various flowers which bloom in the west, in unsurpassed beauty. When the valley of the Mississippi becomes the centre of our republic, these scenes will be realized. More charming positions for summer residences can no where be found.—They command noble views of the river and the surrounding country, and yet are as retired and unapproachable as the most determined recluse can desire.

Passing many pleasant looking towns on our course, we arrived on the third day from our departure at Galena. This town lies upon Feve, river, a small stream which empties into the Mississippi; the town is but a few miles above the mouth of the river. Its appearance is different from that of any other town I have ever seen. In a deep gorge, bounded on each side by lofty hills, quietly flows the little river Feve, not more than three or four times the width of an ordinary canal. On its right bank, at the base of the hill, lies the town, extending for some distance, the houses built as closely to each other as in large cities. Streets, which as yet are but thinly built on, appear above each other on the side of the hill. These are generally occupied as private residences. As the population increases, the city will present a peculiarly picturesque appearnce. Street rising above street, upon so many shelves on the hill-side, the many neat and graceful dwellings which even now appear through the foliage, upon the opposite side of the river, the various and uneven peaks crowned with many trees, which appear on each side, and the gentle stream meandering between, present a combination which cannot fail to gratify the admirers of varied and graceful scenery. In walking the principal street, the stranger is surprised at its activity; it presents by far the most business aspect of any town on the Mississippi river, above St. Louis. Surrounded on all sides by inexhaustible mineral wealth, while much of the land in the vicinity is admirably qualified for cultivation, it is impossible to define the limits of its progress. As lead is always paid for in cash, the mercantile operations of the place are conducted on this sure basis, and the credit system receives but little encouragement. It may be asked, how come these circumstances within the scope of missionary observations. The question is readily answered by the remark that they increase the eligibility of the place for religious performances. The resources of the surrounding country are being rapidly developed, and the city grows in due proportion. Its population is now estimated at four thousand, and is constantly and rapidly increasing. Its inhabitants are certainly anything but leaden in their movements; yet the main article of their commerce serves as an apt illustration of them in one important particular. When it is first separated from the ore, it is introduced into moulds which give it the shape by which it is prepared for market. In these moulds are stamps which impress upon it the mark of the smelter, or owner. The inhabitants are in this state of fusion, as concerns their religious preferences. Many it is true are already secured by the chains of sectarianism; but a large number still remain, and among these many of the most respectable and influential, who are unwilling to submit to the trammels of creeds, and are prepared for the reception of Christianity in its original simplicity and freedom. I could not help but mourn at beholding the number of grog-shops, which assail the miner by their seductive invitations; but the field of labor is hereby widened for the strong and faithful servant of Christ. There are no public schools as yet established in the place; still more labor for him who loves work.

From the conversations induced by the performance of my missionary duties, I became thoroughly convinced that a noble field here offers its fruits to the laborer; and if one would chose this as his place of action, endowed with the necessary qualities he would not fail of receiving that hire of which the faithful laborer is ever worthy. But something more, and it may be in some respects, less, than a theological education, is requisite here for success. The student fresh from the walls of Cambridge, and filled with theological lore, would be unfit for the work unless supplied with a strong purpose and that tact which is requisite for communication with all sorts of men. He must adapt himself to the refined and fastidious; to the illiterate and rude. In his little congragation, he may compress many grades of education, and manners.

He who would work successfully in the West, must work as a Western man. He must be all things to all men, in the high performance of Christian duty. His situation will be no sinecure; nor will his ministry for many years assume the settled and regular form, which marks the quiet and pleasant parishes of New England. But he will meet men of all degrees of ability; of all varieties of character. Life, in its untrimmed luxuriance, will be presented for his observation. A work in the service of the Great Master will seek his acceptance.

If there be one such as I have described, whose field of labor is not yet appointed; one calculated to make success, by his efforts to obtain it; Galena he will find well suited to his purposes. Let him hasten there, and work in the service of the Lord, that the granary may overflow with rich abundance. Even as the powers of the earth are being developed in rapid succession, so let those of the Spirit produce their everlasting fruits. It is meet that physical and spiritual natures, should grow in harmonious union.

D.

For the Register.

LETTERS FROM THE WEST. NO. II.

FORT WAYNE, October, 10, 1845.

When I wrote my first letter, some months ago, I thought I should be able to continue my letters at regular intervals, of two or three weeks. Absence from home, and pressing business engagements, have prevented me from doing so.

During the past summer, I have been north, to Lake Michigan, and south, to the Ohio river, visiting some portions of the state, which I have not seen since I came to the West, in 1833; and the more I see of Indiana, the more am I convinced, that there is no state in the Union, capable of sustaining so dense a population, as this is. I have no question, that it contains less waste, and more productive, land, than any other State, in proportion to its extent, and yet there is none, about which the people of New England appear to know so little. I recollect, very well that when I resided in your city, although every one, who was at all affected with the 'Western fever,' or felt a patriotic interest in the growth and character of the valley of the Mississippi, could discourse freely and knowingly about Ohio, and Illinois, very little was said about Indiana. And now, when I look over New England papers, though I see frequent mention and high eulogiums of other western states, I rarely see anything calculated to direct the attention of their readers, to this. The Register even, seems scarcely to be aware, that such a State exists, and in sending missionaries into the West, the Unitarians of New England, have, I believe entirely overlooked this interesting and populous field. I am not sure, that the *first* Unitarian sermon is not yet to be preached in Indiana—a State containing nearly a million of souls,—growing with wonderful rapidity, and destined to be one of the most populous States in the confederacy. I have heard of Unitarian preachers all around us, at Cincinnati, Louisville, Chicago, Toledo &c, &c., but have never had the pleasure of meeting one in Indiana. To me, this is a matter of astonishment. I cannot imagine how it has happened, that a State so fertile and accessible, with a population so large, so enterprising and so intelligent, should have been so entirely overlooked by those, who seem anxious to spread abroad the influences of a liberal and intelligible religious faith.

I am a citizen of Indiana, and am consequently likely to be prejudiced in her favor. I am, however, not conscious of any such bias, and I do not hesitate to express this opinion, that there is not in the Union, perhaps the world, a country of the same extent, so beautiful, so fertile, and so favorably situated for profitable agriculture, as northern Indiana. A portion of this delightful region, I had not seen until July last, and since I first travelled over it, in 1833, when it was almost an unbroken wilderness. I recollect that on my way there, from Logansport to South Bend, I rode a distance of forty miles, without seeing a single cabin, or meeting a solitary white man. The magnificent counties of Laport, St. Joseph, Elkhart, Lagrange and Steuben and others which have been more recently organized, were then just beginning to attract the attention of the emigrant. A few enclosures had been made upon the Praries; a clearing had been commenced, here and there, in the 'timber;' but these were scarcely numerous enough, to remind the traveller, that he had not outsped the march of civilization. Northern Indiana was then a wilderness, and as beautiful a wilderness as the sun ever shone on.

I shall never forget the delight with which I looked for the first time, upon the rolling prairie in Laporte County. This prairie received its name from its singularly undulating surface. I came upon it unexpectedly, one beautiful morning in the month of June. It was then covered with wild flowers which filled the air with fragrance. The noble trees that surround it, were 'out' in their richest foliage, and as it spread out before me, looking strikingly at a distance as I have seen the ocean when there was just wind enough to produce a gentle swell, I thought I could never tire of its strange beauty. A few hours ride brought me to the Door Prairie (La Porte,) so called from the fact, that at its western termination, the tall forest that skirts it, opens in the form of a door, to another prairie beyond; and here I saw, for the first time, some of those beautiful little Lakes which are so numerous in this region, and add so much to its beauty. They are from one mile to five miles in circumference, and are all distinguished for their deep, clear waters, the beautiful timber that surrounds them, and the singular fact, that although the most of them have neither inlet nor outlet, they remain at about the same level, being subject only to those regular changes, which are noticed in the Great Lakes, of which they are the most perfect miniatures. But as I did not come to the West for the purpose of examining its natural scenery, or availing myself of its agricultural advantages, and as I had then no idea of the rapidity with which the new States were filling up, I turned away from this lovely region, with regret, that man should have done so little, in a country for which nature had done so much.

Twelve years have past away, and this section of Indiana has become one of the most densely populated and highly cultivated regions in the West, producing a surplus of the different kinds of grain of which I had no conception, until the present season. The quantity of wheat which is raised in our northern counties, is truly astonishing. You may ride for days over the best natural roads in the world, at the proper season of the year, with wheat fields on either side, stretching away beyond the extent of vision. Every acre of the prairies seems to be under cultivation. In fact when you stand upon some little eminence, and cast your eyes over them, they appear to be one immense wheat field. There is some attention paid to the cultivation of other kinds of grain, but wheat is the principal crop—the staple of the country.

As I rode over this country, in July last, it was difficult to realise, that this country, now so populous, so highly cultivated dotted all over with comfortable farm houses, was in reality the wilderness, which I so much admired in 1833. I could not observe one object that reminded me that I had ever been there before, except the little lakes, which looked as clear and as beautiful, as when I first saw them, and upon which the improvements around, have made no change.

The growth of the West, is always to me a matter of wonder—the circumstances under which it has filled up, are different from those which attend the rapid growth of the manufacturing districts of New England. The latter owe their increase, chiefly to the money of the capitalists. The former has grown up by the power of individual labor. If capital has been invested in this region, it has been, mainly, to retard its growth. The speculation of the capitalist, has not been in the improvement of our soil, and the development of our natural resources, but in the purchase of lands, that are to be made valuable by the improvements of the 'actual settlers.' It is labor,—the labor of hardy enterprising emigrants, many of whom were squattere, and who made the soil pay for itself, by its own products, in the year or two which they occupied it, before it was brought into market, that has changed in the short period of some twelve years, northern Indiana from a wilderness, into a country, which is outstripping the far famed Genesee in its products, and will soon rival Massachusetts in the density of its population.

In revisiting Indiana, there was one circumstance that gave rise to painful reflections.—When I first saw it, it was inhabited by the Patawotomie's, a tribe of Indians, which spread itself over the whole Lake Country. By a treaty made the year previous, they had sold to the United States, the last of their lands east of the Mississippi, but they had not been removed to their new home. I frequently met them, sometimes a single hunter, sometimes in companies of from five to ten, always mounted, riding with ease and grace that I have never seen equalled, except by the native sons of the forest. The next year, or the year after, they were removed, most of them, *forcibly* to the country assigned to them, six hundred miles west of the Mississippi. In their treaty, they had agreed to remove, but when the time for their removal had arrived, they were not willing to go. Nor is it strange, that this should have been the case. They had sold their lands it was true; but this was still their home, their own beautiful dearly loved home. Here were their fathers and their forefathers graves. Their prairies and forests were their hunting grounds. Every hill and river and lake was familiar to them and became dearer and dearer to them, as they were called upon to bid them a final adieu; and it was not to be wondered at, that it was necessary for the government, at last, to *force* many of them from a land to which they were as strongly attached as to life.

Poor fellows! It was a sad sight to see noble looking Indians tied together, like dogs, and hurried away, with their squaws following after them, with tearless eyes, but bursting hearts! They have all passed away. Now and then, it is true, you may see a solitary pilgrim, who has wandered back from his western home, to lay his bones in the land that gave him birth, but such an one is rarely met. There is nothing to remind the traveller as he rides over this beautiful region, of its former proprietors. They have left behind them no monument of their power. The ploughshare has passed over their burial grounds. Their villages are wheat fields. Their wigwams are scattered to the winds, and a stranger can hardly believe, that twenty years have not passed away, since this country was in the possession of one of the most numerous, warlike and powerful tribe of Indians, that have been known in America.

The accounts which come to us from their new home are melancholy indeed. The country assigned them is entirely different from what it was represented to them when the treaty was made. It is the reverse, in almost every respect of that from which they were removed. It is destitute of game, barren and unhealthy. Its occupants are said to be dying, with fearful rapidity, and in a few years, the untamed and untamable Patawotomie, will not be known except in the traditions of the country.

I am not superstitious, but I confess that I tremble for my country, when I reflect upon what she has done to the Indians, and is doing to the slave. If God be just, the avenger of wrongs, and the sins of nations are visited upon them in vengeance, is there not a day of terrible retribution before us?

A. B.

DR. WATTS'S PRAYER.

'Dear and blessed God, hadst thou been pleased, *in any one plain Scripture*, to have informed me which of the different opinions about the holy trinity, among the contending parties of Christians, had been true, thou knowest with how much zeal, satisfaction and joy, my unbiassed heart would have opened itself to receive and embrace the divine discovery. Hadst thou told me plainly, *in any single text*, that the Father, Son, and Holy Spirit, are three real distinct persons in the divine nature, I had never suffered myself to be bewildered in so many doubts, nor embarressed with so many *strong fears of assenting to the mere inventions of men*, instead of divine doctrine; but I should have humbly and immediately accepted thy words, so far as it was possible for me to understand them, as the only rule of my faith. Or hadst thou been pleased to express and include this proposition in the several scattered parts of thy book, from whence my reason and conscience might with ease find out, and with certainty infer this doctrine, I should have joyfully employed all my reasoning powers, with their utmost skill and activity, to have found out this inference, and engrafted it into my soul.

'But how can such weak creatures ever take in so strange, so difficult, and so abstruse a doctrine as this, in the explication and defence whereof, multitudes of men, even men of learning and piety, have lost themselves in infinite subtleties of disputes, and endless mazes of darkness. And can this *strange and perplexing notion of three real persons going to make up one true God*, be so necessary and so important a part of that Christian doctrine, which, in the Old Testament and the New, is represented as so plain and so easy, even to the meanest understandings?'

[Solemn Address to the Deity.

[For the Methodist Protestant.]

DANGER! ELECTION!

We do not here declare opposition to the doctrine of Election, but candidly acknowledge unsettled and perhaps *confused* notions concerning it. A few days since, in reading Calvin, we could not discover his consistency, even in one sermon. This, from our early manhood, has ever been one of our perplexities in reading or hearing Calvinist sentiments. Our sainted Parents were of this order, and perhaps from hence, arises our unpleasant sensations, when some roughly assail the doctrines those Parents ever warmly defended. *We love to love what our pious parents loved if we can!* In our reading this morning, there seemed to our minds, one very clear thing concerning the doctrine of Election; it was this; that from Peter's exhorting his brethren to make their Election *sure*, there was in his mind a sense of *danger* that it might not be sure! And I hear many who are strong advocates of what is usually understood by 'the doctrine of Election, making similar exhortations to those whom they deem the elect. Peter had certainly in his own experience, some things which taught him caution. And well might he exhort his brethren in regard to danger. Hear him. After reference to those who had forgotten that they were purged from their old sins, he says, 'Wherefore the rather brethren give diligence to make your calling and election sure: for if ye do these things (things before set forth by him) ye shall never fall.'—Now it appears, that if the elect did certain things, they should never *fall;* which is quite a different thing from absolute unconditional safety. We think we conclude correctly, that Peter allowed there was danger from neglect of duty, even to the elect. Peter did not seem to write as possibly we do, without understanding himself. There can be no pleasure to a lover of truth to change its meaning! no, no, we ask 'what is truth?' Let us then pleasantly, and in all candour, pursue this subject further.—And let us continue to listen to Peter a while longer. He seems to keep before the minds of the Elect, their danger, if we understand him to write of the Elect: and that he does, we need only to notice his phraseology. 'For if after they (who?) have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome; the latter end is worse with them than the beginning.' None but the elect, we suppose, escape through Jesus Christ; and yet Peter says *if* they do thus and so, they shall get back to where they escaped from, and indeed be in a worse condition. Certainly here is danger, distinctly. Again, he is quite as emphatic 'For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.' Again, 'ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away by the error of the wicked, fall from your own steadfastness. But grow in grace, (the Elect are *in grace*) and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen.' Paul also gives to my mind ground to make fair inference that (whatever may be the inferences of others from any of his truths in regard to the doctrine in question) the elect are not without danger of not obtaining salvation. He says, in Paul to Timothy, 'Therefore I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.' May there not be some teachings that are not of scripture which shew to the thinking mind danger to the elect in regard to salvation? We are not denying the doctrine of election at all, no, by no means; but simply inquiring whether the elect, whoever, and whatever they be, are not in danger of losing their election, by failing to do that which shall make their calling and election sure! Suppose one's election absolutely, and unconditionally sure, i. e. positively to result in everlasting life; would a religious or an irreligious life on earth affect the result at all? reason and common sense declare that whatsoever is by a superior power made unalterably sure, cannot by any possibility be rendered dangerous; were it otherwise the power would cease to be superior and become inferior. Well, now does not any doctrine which makes no high demand upon man's religious character, endanger himself, and open up to him the way to death? But says one 'the Election hath obtained man's eternal life.' Ah! the election hath obtained it? who knows it? does man know it? suppose he does, then will he not know also that where one thing hath already made sure his salvation, there need not be, and there hardly will be, a resort to, or reliance at all upon, another, and hence disregard for a holy life? But one says, gratitude for the personal, electing love of God will prompt to a holy life: granted, if there were also personal revelations; and that would I think be motive of a proper order; it would be loving God because he first loved us; the very demand now made for the gratitude of all created intelligences. But I again ask who knows himself to be of God's elect?

A Baptist brother in conversation with a Methodist Protestant said something of this sort: 'My brother, this doctrine affords me great comfort,' i. e., Election. Then came the enquiry, 'do you *know* you are one of the elect, my brother?' The comfort was blasted at once! Now had the immersionist *known* he was one of the elect, and that that election by its own character guaranteed his salvation, there would have been good cause of comfort from that source. But has there been such a doctrine, and such revelation? Our scripture quotations, and our reason teach otherwise, and we think the elect are guarded against existing danger. The Baptist brother referred to, felt that he was one of the elect; or in

better words, that he was a child of God; not because he knew himself *personally*, foreordained to life everlasting; but rather that so far as he had knowledge at all, he knew he loved to do that which would, by God's blessing, *after performance*, make his calling and election sure. It was this I think, which produced his comfort; and if he well and truly investigated the workings of his own mind, and heart, he probably would find it to be so. I expect that when he was, and is, most happy, was and is, when most holy and humble. And then too he feels most confident of his election. And so do I opine it to be the case with all. If, however, any man supposeth himself of the elect, and by consequence will by that election be saved, I fear such will find a deceived heart a final overthrow.

I have no objection to persons' belief that they are of the elect when the well understood evidences of a godly walk cause them to think so. Those evidences show the calling and election to be made sure. Their absence, is the danger I think which surrounds us all. I think there is danger arising quite often from a habit of looking to some period in one's religious history when hope of the new creation in Christ Jesus first sprung up, and counting upon that more than on the 'all things have become new!' Also I believe some suppose themselves of the elect, and count upon that, rather than faith in the atonement, and a holy life, as the guarantee of their salvation. How in the world any can find out themselves as of the elect, I cannot for the dearest life of me divine, unless it be from that course which can only exist *after* the supposed election. If this be it, why make any ado about anything in the case but the holy life, and godly conversation? Let this be the ground, and we are agreed. Without holiness, there is no Elect: without holiness there is danger: with holiness, the calling and election is made sure! The Lord have mercy. G. Y.

CHRISTIAN REGISTER.

BOSTON, NOVEMBER 1, 1845.

NEW YORK CONVENTION.

The particulars of this interesting and important occasion, so far as they can be given in a printed description, are presented below. Before entering upon them, we would indulge in a few general remarks.

The New York Convention of Unitarians assembled on the occasion of the dedication, under the name of 'THE CHURCH OF THE DIVINE UNITY,' of a house of worship for the First Society of their faith established in that city, brings into striking and expressive view the new era upon which we have entered. When that congregation was originally gathered the Unitarians of this country were at the height of their controversy with the advocates of the scholastic Trinity, and of the system of Calvinism. The age of controversy, within our borders, is now passed; and that Society having become, as all our Socies have, deeply and forever grounded in the immovable truth, has inscribed upon the durable walls of the new and enlarged house of worship to which their multiplied numbers have been removed, the never more to be questioned truth of the DIVINE UNITY.

The adoption of that title by the New York Church is a declaration, on their part, which all our congregations echo with one voice, that the false and unscriptural doctrines of the Trinity and of Calvinism, fastened upon Christendom in the dark ages, and from which we have been struggling for a quarter of a century to disentangle ourselves, have been entirely eradicated and removed from our midst, and henceforward we shall all rest, beyond the reach of doubt or disputation, in the simple and divine truths, as originally delivered to the primitive disciples, of the UNITY OF GOD, of the PATERNAL BENEVOLENCE of his government, and of LIBERTY, HOLINESS, and LOVE, as the only essential principles of the Gospel.

While the controversy, which is required to redeem these great truths from the ignorance and corruption of long ages, has wrought its work among us, it is entering into the bosom and very heart of all the other denominations of the Church. The sky is clear and bright above our heads, but clouds and storms brood over the rest of Christendom. We hear the muttering of the thunders, and behold the distant flashings of the lightning all around us. Under different names, designed to mask their real nature, the very questions which are now settled among us, are agitating, convulsing and rending every professedly Protestant Church in Christendom.

The New York Convention illustrates, in another aspect, the new era upon which we have entered. Having fixed immutably the foundations of our faith, we have ascended to a higher level than of mere doctrinal and controversial exercises and engagements. The truth being secured we now seek to express and promote the spirit of our religion. We hold out the hand of fellowship, and we utter the words of love to all, of every name, and faith. Having broken the shackles of error and placed the light of truth where it is sending its radiance to the recesses of every denomination, we now propose to raze to the ground the sectarian defences behind which error has heretofore been entrenched, and the sectarian barriers by which truth has been excluded. We are committed, pledged, and devoted to the abolition of sects. We disown the character of a sect for ourselves, and are resolved not to recognize it in others.

Our Orthodox friends ridicule our pretensions not to be a sect—but we can well bear their ridicule, for we are assured that a similar success awaits our struggle against sectarianism to that which has crowned our assaults upon false doctrines.

We have voluntarily and resolutely laid aside the armor, and forbidden ourselves to wield the powers, of a sect within our own body. Hence that freedom of speculation which in some of its extremes and excesses has brought upon us the reproaches of our opponents, and which they would fain have enticed us to repress, as they do, by the arm of sectarian power. But we have been true to our great principle, and faithful to our mission. Thought and inquiry and speculation are unrestrained by any denominational authority among us, and we now begin to witness the salutary effects of refraining from attempts to check or restrict them. Not feeling the hand of power, they yield to the influences of love, and prudence, and moderation. Those who seemed to be verging towards infidelity, not having been driven into it, are coming back to the rock of faith and planting themselves on it more immovably than ever before.

In the mean time a natural, healthful, and most interesting variety of modes of viewing, and of inculcating, religious truth, exists among us. This was strikingly apparent in the discourses delivered at New York. They were severally peculiar, and marked with a most distinctive stamp—and this would have been true of each and all, if instead of four, there had been forty of them, by as many different preachers. This variety is a source of interest and influence not yet appreciated or developed, and instead of being disturbed by it, we rejoice in it.

We tolerate every diversity of opinion among ourselves, and keep the ties of love strong and bright throughout the entire brotherhood of free spirits already gathered under our banner; and all the while we invite, and beckon, and persuade, our fellow Christians of other names, to disenthral themselves from sectarian restraints, and whatever may be their doctrinal sentiments or theories, come out from their narrow enclosures and meet us on the broad ground of common Christian hopes, and breathe with us the free and pure air of Christian liberty and love. And our fraternal solicitations are not unheeded. From every quarter they are coming with outstretched arms to clasp the open hand of our all-welcoming fellowship. We shall triumph at last,—and it will be a more glorious achievement than was ever witnessed on the field of controversy,—in prevailing upon our fellow Christians of all denominations not to allow differences of opinion to raise separating walls around them, but to delight to meet and embrace each other in love, however variant their doctrines or their modes of worship. Father Taylor, as we reverently and affectionately call him, is leading the way to this great consummation. He is, as he declared himself in one of his almost inspired strains of native and unrivalled eloquence, at the New York Convention, a Trinitarian and a Methodist. But he knows with what enthusiastic gladness his presence is welcomed among us; others will follow his example, and accept our earnest invitation to mingle in our Conventions. By and by, a welcome will be extended to us into the meetings of our Orthodox brethren, and then will an unbelieving world, as in the primitive ages, yield to the divine persuasion of the example of Christians thus loving one another.

Again—the aspect of Unitarianism presented at the New York Convention illustrates another most interesting and gratifying feature. The discourse by Rev. Dr. Gannett, for instance, strongly displayed a feeling, which is a natural expression of true religion, when advanced beyond the crippling and benumbing reach of doctrinal error and elevated into an atmosphere in which it breathes its own inherent spirit and aims at its own highest results—an earnest yearning for the development of that moral and spiritual life which is the end of the Gospel dispensation. We do not seek to urge men to a high and holy life for the sake of strengthening the argument in favor of our principles, and we know that to look around upon the different sects of the Church to ascertain which exhibits the best morality and gives proof of the most genuine piety is as futile as it is productive of censoriousness, but feeling the beauty, the glory and the divinity of the truths and hopes that are revealed to us, we acknowledge and lament our defective and unworthy manifestation of their power and efficacy. When a denomination, as it is with an individual, reaches that point, at which it fears not to utter its ingenuous sense of its own short-comings, and instead of boasting of its excellence recognizes and condemns its imperfections, we may be sure that it is on the road which leads to a heavenly virtue, and an immortal spiritual life.

It is worthy of observation that this tone of sentiment is signally exhibited, by the various denominations of liberal and Unitarian Christians at the present time. In another column of this paper the reader will find an extract from Rev. E. H. Chapin's Discourse at the late Universalist Convention, breathing this same spirit. It is a remarkable coincidence that such a direction should have been given to the exhortations of the leading exponents of the views and feelings of these two divisions of the great Unitarian community of the country. While the Orthodox seem to be dissatisfied with the evidences of increasing moral and personal excellence in the daily lives and general character of their people, and—in vain regrets,specimens of which we have often presented in our Religious Summary, for the disappearance of revivals, which like all other phantoms vanish with the advance of day,—almost discredit the progress of society in morals and religion which has taken their place, those who utter our sentiments plead for and demand an elevated spirituality and true practical piety as the great thing to be desired, and the one thing needful.

Finally, the meeting at New York, has shown to the world that Unitarians are alive, and fervent, and devoted to their principles, and to the cause of their religion. There is no body of Christians, whose faith is so deeply and impregnably established, there is none whose zeal is kindled with a purer and brighter flame. They are too numerous, too respectable, and too enlightened to be met any longer with mere abuse. Hard names will make no impression upon them. Their position is too prominent to render it safe to misrepresent them.

What course their opponents will conclude to take, in reference to the new and higher attitude Unitarians are assuming, as a commanding portion of the religious world, advancing to the very front of the line, and taking their rightful lead of public sentiment, we know not and we fear not. Whatever issue they may choose to make we are ready to meet it. We trust that peace will prevail. We long to love all, and to have no more contention with any. But we shall be true to our lot, and to the trust assigned us. The period of our weakness and peril is passed, and we are borne up by an abiding and a confident assurance that a brighter day than has ever risen, is now dawning upon the interests of rational and liberal Christianity.

DETAILS OF THE CONVENTION.

The whole number of clergymen present, including candidates for the ministry, was eighty. The laity were represented by a highly respectable delegation from various parts of the country. The members of the Convention were welcomed in the afternoon of Tuesday, Oct. 21st., to the private hospitality of Rev. Mr. Bellows, at his residence; and from that place they proceeded to the 'Church of the Messiah' where they assembled at 7 o'clock P. M.

The meeting was called to order by Rev. Dr. Dewey. On motion of Rev. Mr. Burnap of Baltimore, a Committee of three was appointed by the chair to nominate a list of officers of the Convention. Rev. Mr. Peabody of New Bedford, Rev. Mr. Farley of Brooklyn and Rev. Mr. Bellows of New York, were named to constitute this Committee. The following list of officers was reported and accepted by the Convention.

Rev. Dr. Parkman of Boston, President.

Rev. Dr. Dewey of New York, Rev. Mr. Burnap of Baltimore, Hon. Stephen Fairbanks, of Boston, Vice Presidents.

Rev. Chandler Robbins of Boston, Rev. Charles T. Brooks, of Newport, R. I., Secretaries.

Rev. Dr. Putnam of Roxbury, Mass., Rev. Mr. Lothrop of Boston, Mass., Rev. Mr. Osgood of Providence, R. I., Seth Low, Esq. of Brooklyn, N. Y. George A. Crocker, Esq. of Taunton, Mass., Business Committee. *

On taking the chair, the President offered a few remarks respecting the purposes for which the Convention had come together, and announced the special object of the meeting that evening to be to attend a religious service.

The Convention assembled again in the same place, on Wednesday morning at 9 o'clock, for the transaction of businesss, and held two additional sessions on Thursday. Each of these meetings was opened and closed with prayer, Rev. Messrs. Hill of Worcester, Sewall of Scituate, Hall of Providence, Furness of Philadelphia, Putnam of Roxbury and Burnap of Baltimore officiating on the occasions.

The business committee reported certain resolutions, for consideration and discussion.

The first resolution, which was as follows, was adopted after a brief discussion.

Resolved, That Unitarian Christianity being derived solely and wholly from the Scriptures, avoids alike the errors of hierarchial and traditionary faith and discipline on the one hand, and of the rationalistic theory on the other.

The second resolution was as follows:

Resolved, That while we adopt our Theology on account of its Scriptural truth, we hold it pre-eminently valuable for the influences it is suited to exert upon the personal character.

It was taken up and discussed with great animation and earnestness, by Messrs. Muzzey of Cambridgeport, Hill of Worcester, Briggs of Plymouth, Thomas of South Boston, George G. Channing, Travelling Agent, and Charles Briggs, General Secretary of the American Unitarian Association, Lothrop and E. T. Taylor of Boston, Osgood of Providence, Thompson of Salem, Harrington of Albany and Simonton of New York. It was unanimously adopted.

The third resolution was as follows:

Resolved, That it is worthy of consideration whether the changes which have been adopted by some of our congregations in the mode of conducting public worship be expedient.

It was discussed by Rev. Messrs. Hall of Providence; Buckingham of Cambridge, Dewey of New York, Putnam of Roxbury, and Lothrop and Gannett of Boston, and was unanimously adopted.

The fourth resolution was as follows:

Resolved, That the recent death of a venerable teacher of theology to many of the members of this convention, Dr. Henry Ware, Senior, of one of the former Presidents of the Unitarian Association, Mr. Justice Story, and of one of its Vice Presidents, Hon. Leverett Saltonstall, calls for our solemn and affectionate commemoration of their Christian worth and valuable services in the cause of truth.

It was proposed that the above resolution should be passed by the Convention, standing, and with only such remarks as the President might think proper to offer. Upon which Dr. Parkman observed, that the simple mention of the names of these honored and lamented individuals, was sufficient of itself, unaided by any remarks he could offer, to awaken recollections at once the most tender and sacred. It recalled the remembrance of services and virtues, "the memory of which is immortal," and the benefit of which not only we but they that come after us will enjoy: that after the just and eloquent tributes which have already been paid to these, our departed friends and benefactors, it could not be needful to add any of his own.—And passing all that might be uttered of the venerated Ware and the learned and virtuous Story, he would only refer for a moment to the last sickness of Mr. Saltonstall, it having been brought to his view in a conversation with which he had been privileged, in a recent visit to Salem. Here he found from testimony on which he could most entirely rely, how firm was the faith, how tranquil the spirit, yet how tender also the sensibilities of our friend through the whole of that scene; what consolations he derived from the religion he had long professed, and what solace from the prayers which with his own dying lips he was often uttering. Dr. P. adverted (with some fear lest he might be intruding upon the sanctity of domestic sorrow) to the deep paternal feeling, yet calm submission, with which Mr. Saltonstall spoke of an absent, only son, inexpressibly dear, who was even then anticipating with joy his father's meeting him in Europe. And the remarks were closed by the menton of affecting incidents, which proved that Mr. Saltonstall, amidst all the engagements of a professional and public life, made the Scriptures, and especially the Gospel of his Savior, his daily study and delight.

The resolution was then adopted, in silence, the Convention standing.

The fifth resolution was as follows:

Resolved, That while we steadfastly maintain the independence of the individual congregations, we cordially favor such modes of association and organization as may quicken the life and secure the purity of our Churches.

After discussion it was also adopted.

At an early period of the Convention on motion of Rev. Mr. Farley of Brooklyn, seconded by Rev. Dr. Dewey, it was voted unanimously that Elder Simonton, a minister of the Christion denomination in New York, Elder Currier, also of the Christian denomination, and Rev. E. T. Taylor of the Methodist Church, be invited to take their seats with the Convention.

The following Report, after much discussion was adopted.

REPORT OF THE BUSINESS COMMITTEE UPON THE PLAN OF ORGANIZATION REFERRED BACK TO THEM.

The Committee with a view of meeting the desires of the whole convention, and of encouraging new interest in future sessions make the following report for the consideration of the meeting.

'Whereas the result of our Autumnal Conventions has been thus far highly satisfactory, and their regular continuance promises to further the religious interests of our denomination, and the cause of Liberal Christianity in general, alike by the interchange of sympathy, the discussion of Christian truth and the quickening of Christian zeal:—

Resolved, That these Autumnal Conventions be regularly continued.

Resolved, That whilst we disclaim all authority on the part of the Convention over the individual Churches, we earnestly invite our pastors and people to give their zealous co-operation in the purposes of the Convention.

Resolved, That at the openining of each Convention, the following officers be chosen:—

A President, three Vice Presidents, a Secretary and Assistant Secretary:—

And that at the close of each Convention a Committee of Arrangements of five be chosen.

It shall be the duty of the President to preside at all meetings of the Convention, or in his absence, one of the Vice Presidents.

It shall be the duty of the Secretary to keep a permanent record of the proceedings of the Convention.

It shall be the duty of the Committee of Arrangements to determine the time and place for the next meeting, and devise measures for giving it interest and efficacy and to prepare and present topics for the consideration of the Convention. Respectfully submitted.

Rev. Mr. Burnap then communicated to the meeting an earnest invitation from his Society in Baltimore, that the next Autumnal Convention should be holden in that place.

Rev. Mr. Furness communicated a similar invitation in behalf of the Unitarians of Philadelphia.

Mr. Polk, of Washington, expressed a strong wish that the Convention might be holden there.

Rev. Mr. Putnam moved that the Chair nominate a committee of three to appoint a Committee of Arrangements. It was carried. The Chair named,

Messrs. Bellows of New York, Putnam of Roxbury, Furness of Philadelphia.

The committee of nomination reported as Committee of Arrangements:—

Rev. Messrs. Lothrop, Osgood, and E. Peabody, Hon. S. Fairbanks, Hon. S. C. Phillips.

Rev. Dr. Putnam moved that the Convention adjourn sine die. Dr. Dewey in behalf of the New York and Brooklyn Unitarian Societies expressed deep gratitude to the brethren who had come from abroad to this Convention.

On motion of Rev. Mr. Lothrop the thanks of the Convention to the brethren and families of New York and Brooklyn for their generous hospitality, were expressed by rising and by a loud 'aye.' The Convention was then dissolved.

COLLATION.

On Wednesday, Mr. Warren, of N. Y. asked leave as the representative of the Unitarian Societies of New York and Brooklyn to announce to the Convention that a collation had been provided in the Apollo Saloon at 3 1-2 P. M., to which all the members of the Convention, both clerical and lay were cordially and respectfully invited.

Jonathan Goodhue Esq., of New York presided at the collation. It was delightful to meet him and others of the faithful and honored friends of our cause, at the social board which they had so generously provided, and we hope, in our next paper, that by favoring us with the remarks they then made, some gentlemen will put it in our power to extend the interest of the occasion to those who were unable to be present.

PUBLIC RELIGIOUS SERVICES.

On Tuesday evening, as our readers are already informed, a religious service was held in the Church of the Messiah, Dr. Gannett delivering the discourse and Rev. Mr. Briggs of Plymouth offering prayer. On Wednesday the 'Church of the Divine Unity' was dedicated, Rev. Mr. Bellows, its Pastor, preaching, and Rev. Dr. Kendall of Plymouth offering the prayer.

On Wednesday evening a Discourse was delivered by Dr. Putnam of Roxbury, Rev. Mr. Huntington of Boston offering the prayer; and on Thursday evening a Discourse was delivered by Rev. Ephraim Peabody of New Bedford, Rev. Mr. Lothrop of Boston offering the prayer.

These four Discourses are represented by all to have been of the highest order. We do not refer to them more particularly now, because they are noticed in the documents which we proceed to lay before the reader, and because we hope to have an opportunity to speak of them more deliberately. And with this view we would suggest to our New York friends that, in no way, could they render the influence of the recent Convention more diffusive or more permanent than by publishing these discourses in a volume.

We should be pleased to give to our readers the sentiments expressed by Gentlemen at any of the meetings, in the form in which they would desire to have them presented to the general public.

☞ After the foregoing was in type we received from a valued correspondent an account of the Convention from which we present some extracts below. We are under obligations to the same friend for the notices, which follow, of two of the Discourses.

For the Register.

MR. EDITOR,—Just returned from the Convention of Unitarians, assembled in New York, I cannot forbear communicating some thoughts about it, to you and your readers. Would that every Unitarian in the land could have been there. It was truly a religious meeting. It was not alone a business or sectarian movement. I think New York city is convinced of this—convinced that we are willing any body of men should save souls; no matter under what name; only be sure that souls are saved.

You will see by the papers the *form* of proceeding. Let me attempt to give the *spirit*—to put you and your readers, those who were not there, in my place that they may feel my thoughts and impressions.

On Tuesday eve, the 21st inst, the Convention was called to order by Rev. Dr. Dewey, in the Church of the Messiah.

Dr. Parkman, in taking the Chair, made a few appropriate remarks, impressing the Convention with the serious and important business of the occasion, and called upon the Rev. Mr. Briggs of Plymouth to open the Convention with prayer; which he did, in an earnest and devout manner. The President then reminded the Convention that the business of the evening was to listen to a discourse from the Rev. Dr. Gannett of Boston. His text was I. Tim. 1 xv. 'This is a faithful saying and worthy of all acceptation, that Christ came into the world to save sinners.' It would be in vain to attempt to put upon paper the impression made by this sermon. It seemed to affect deeply every mind present; to make you feel the force of the text; lo magnify and enlarge the words till they were written upon the walls of the Church and seemed luminous and clear over the speaker's head. The discourse was remarkable as an effort of elocution, but proving, too, that all words are vain, unless coming from the strong convictions of the mind and heart. Here was elocution and delivery, *because* there was an inward and spiritual life as a foundation or source for them.

This is the prime fact then, that man is a sinner—who will deny this? We all feel this. We know this. And we know too that nothing gives us the pain, sin gives us. Here is a reason for the mission of Jesus; and if his great work, then our great work.

But because man is a sinner it does not follow that he is utterly a sinner, totally depraved. And here the preacher cut down the tall but slender stalks of Orthodoxy as the mower cuts down tall weeds by a single sweep of his sharp scythe, by a word.

But the charm of the discourse was not its elocution, nor its keenness, nor its strong and pointed style, but the effect of all these. These were all so good that you did not think about them. They did not call your attention off from the real subject in hand.

We mistake very much if every minister did not feel the importance of his work that evening more than ever before, and has not carried home new thoughts about preaching and living, for they are inseparable. He preaches the best, who lives the best. Why were Christ's words so deep and strong? They were grounded in his life. He said what he lived and acted. One may say his words and enlarge upon them; turn them into poetry and express them in music, chisel them in marble or paint them in colors, never so rich and glowing—but without *the life*, all these efforss will fail to reach the hearts of men.

This discourse gave a tone to the Convention which lasted through the session. Every thing said and done seemed to say, Man is a sinner and it is our work to save him; and to convert others we must be converted ourselves. But this is only my idea of it.

At twelve o'clock on Wednesday, the services commenced in the 'Church of the Divine Unity.' The whole service was very impressive. The Church is more than beautiful; it is grand. It inspires holy thoughts; and you feel as you enter its portal, This place must be made for the service of some great being—all sounds but those of praise and penitence are out of place here—all attempt at show or display of dress, in such a Church, would be idle—it would not be seen.

Of Mr. Bellows' sermon, I send you a synopsis.

After the service the Collation began, in the Apollo Hall. About five hundred sat down to this love feast prepared by the three Churches, the 'Church of the Messiah,' the 'Church of the Savior' and the 'Church of the Divine Unity.' Here were kind greetings and witty speeches, hearts overflowing with joy, honor for the resolute, tears for the departed, and hope for the future. Speeches were made by Dr. Parkman, Father Taylor and Dea. Greele of Boston, Hon. Moses Grinnell, Rev. Messrs. Farley, Bellows and Dewey of New York, Mr. D. Reed and Mr. Geo. Channing of Boston, and several others.

At seven and a half o'clock on Wednesday evening, we assembled in the Church of the Divine Unity. Dr. Putnam of Roxbury preached. Dr. Putnam's style is Doric. He builds his sentences in blocks, raising from a broad and square foundation, by successive steps, each clear and distinct, to a point. He is an orator because he feels what he says, and is thinking more of his subject and you, than of himself. He sends his hearers away with some clear idea of what he has been saying. People understand him. He will be understood. Christ is the Teacher. That which he taught is *the* doctrine, not what others teach. Christianity is founded in the words of Christ, not of Paul. The world has not yet comprehended the depth and extent of the words of Christ. We do not mean to put words into the preachers' mouth, but we were glad to hear him say that we ought to study Christ more than Paul. He did not say this in so many words, but this seemed to be inferred.

This Convention has then done a great work for the cause of Liberal Christianity, in showing the fruit of our belief in the manner of our intercourse. There was no wrangling or disputing, but a spirit of love and toleration was a constant presence there.

The tone of piety in which the Convention began, continued through the whole of it, and we adjourned, sine die, at 6 o'clock on Thursday eve.

But before parting, we listened to a discourse from Rev. Mr Peabody of New Bedford, given in the Church of the Divine Unity on Thursday evening, of which, also, I send you a synopsis.

J. N. B.

MR. BELLOWS' DISCOURSE.

The text was from Ezra 6th chap. 5th and 6th verses.

The preacher congratulated his flock upon returning from their exile and dispersion, to their own altars. He then spoke of the high and solemn uses to which this house of God was to be consecrated—of the sacred associations that were to grow over and about it, and likened the tender, hallowed, overflowing emotions of devotion, sorrow, penitence, gratitude which were to find their home within these walls, to the golden and silver vessels restored to the temple; the true ornament and consecration of the edifice.

But there were other golden and silver vessels to be restored; and these were the simple and primitive truths of the Gospel. This opened a way, for the real theme of the discourse, to the preacher, which was *The nature and importance of the Unitarian controversy*, with a defence of the sectarian position of our body. After an apology for religious controversy and a defence of theology as a practical science, the preacher took the position, that the Unitarian controversy is not a sectarian dispute in the bad sense of that word, consisting as it does, not of an attempt to force any peculiar opinions upon others, but to break the tyranny and relieve the pressure of a vast system of false theology which oppresses and retards the spread and influence of Christianity itself. He confessed the truth of the taunt, that it was a negative system, so far as it was a sectarian system at all, the denomination being held together, first, by a spirit of freedom which did not admit of positive description; and next, being united as a sect, more by what it rejected than by what it received; that it was bound together, heartily and closely, in opposition to a vast system of erroneous theology. But if negative in its *denominational* character, it was *posisive in its absolute character*. He distinguished between liberal Christianity and Unitarianism; the first gave the positive, the last, the negative side of our faith. As liberal Christians our faith was as positive as Christianity itself, holding *all* and *every doctrine* of the Scriptures; and with a large charity, claiming fellowship with and allowing it to all, of every name, who believed in the Son of God. As Unitarians, our faith was negative, as our very name and sectarian existence was owing to the errors and injurious doctrines of Multarianism. He insisted upon the importance of this distinction and upon the duty of acting faithfully in both characters as liberal Christians and as Unitarians. The remainder of the discourse was taken up with giving reasons, for special activity at this time, as Unitarians. The preacher pointed out the practical evils resulting from the prevailing views of Christianity—the evident growth of a refined infidelity; the alarming shape which philanthropic action and speculation was taking in its rejection of Christian restraints; the danger in which the emancipation of the popular mind from ignorance and sloth placed the bulk of the people, so long as the prevailing views of Christianity corresponded so little with their experience and general ways of thinking. He examined the practical tendency of particular doctrines of Orthodoxy and showed their injurious influence upon the character, when received in their honest form. He then endeavored to show how Unitarian Christianity met the state of things, and would correct its evils and ward off its dangers. He insisted that it echoed and gave authority, clearness and force to the inarticulate whispers, the longings and sighings of men's hearts in this era; that it rescued from doubt and unbelief; that it reconciled the problems of the time; cherished while it sustained the philanthropic action of the day; was alike inspiring and conservative; free and moderate; christian, and yet reformative and progressive. He insisted that the distinctive side of liberal Christianity had not yet fully done its work; that anxiety to build had prevented it from laying the foundations as solidly as it should. The discourse concluded with an address to the society. Congratulating them on the completion of their enterprize, and making honorable and grateful allusion to one or two faithful friends who had signally manifested an interest in their behalf; with an announcement of the name of the new temple, as the 'Church of the Divine Unity,' and with a solemn offering of the Church and people to God, with an earnest prayer for his acceptance and blessing.

* We understand that the late excellent Joel Stone, Esq., was meant, and the Hon. Moses H. Grinnel the other individual referred to.

MR. PEABODY'S DISCOURSE.

Mr. Peabody preached the last sermon after the rising of the convention, on Thursday eve, in the Church of the Divine Unity. The occasion was one that called for a peculiar sermon; and we had it. We had enjoyed three days of the highest interest. We had been cheered by news of the growth and success of our opinions, and we was glad, because we believe that men are to be saved by such views.—But the time of parting is come. Who shall speak some word that shall thrill through every heart and soul the influence of our Convention upon our souls? 'Christ is risen' without this belief, all is in vain. The resurrection! it is *this that lies at the foundation of our faith.*—One must believe this or he can believe nothing. Without this fact, all else is vain. The text was from 12 Cor. 15:14:20, "And if Christ be not risen, then is our preaching vain and your faith is also vain. But now is Christ risen from the dead and become the first fruits of them that slept.'

In the sermon of Mr. Putnam the great characteristic principle which distinguishes Unitarians from most sects had been set forth,—that they build their faith on Christ's teachings; that they do not rely on Creeds, or Councils, or the Fathers or Traditions or the Church; nay, not on the Apostles, as the originators of divine truth, or as mediators between man and God, but on Christ, on Christ alone, Christ the foundation.

Mr. Peabody treated of the same subject—the foundation on which we build our faith—in its relation to the sceptical tendencies of the age: in opposition to Rationalism, and to all kindred speculations, which detract from Christs authority, or regard it as unimportant. Unitarians rest their faith *on the Divine Authority of Christ*. The discourse was an eloquent and clear developement of the text. The miracles, and especially the resurrection of Christ establish his divine authority; and that authority gives a solid basis for our faith in all his teachings. The two main points of the discourse were; 1st, the actual moral results, in the history of the world, of the Resurrection of Christ; and 2d, the need (proved by a survey of the past and of the present, and of the nature and wants of man) which the human race has of one like Christ, endowed with a divine authority and a divinely attested authority, as a revealer and teacher of religious truth. These points were set forth with power and skill. The sermon was like the flowing in of a deep, clear river, adorned with banks of healthy verdure and now and then a stately tower or strong fortress to give security and peace to the scene.—If we must give up our faith in Christ says the preacher, let it not be done with exultation and triumph, but let us clothe ourselves in mourning, and go into the grave yard, where those we love lie buried. With sad and tearful faces, let it be relinquished there.

Mr Bellows, Pastor of the new church spoke, very properly it seemed to us, the last word in the closing service of the convention, asking for the influence of the Holy Spirit in our hearts, to which we say Amen.

REMARKS OF MR. OSGOOD UPON THE SECOND RESOLUTION.

Mr. Osgood said that he had gladly yielded the floor to Father Taylor, and while he rejoiced in the Catholic spirit of his eloquent words, yet felt himself little able to address the convention after such a fervent appeal. Yet he felt called upon to present views which had not yet been stated.

The resolution claims for our theology a pre-eminent value for its influence upon personal character. He could vote for the resolution, yet thought it a great thing to be able to do so. It implies a conviction of the moral superiority of our principles over those of other systems, and should not be done without a just appreciation of those other systems. For his own part, he had great respect for the leading parties in the Christian Church. He could not, as he walked up Broadway to this Church of the Messiah in which we are assembled, but feel the fascination of the stately temples that bear the Symbol of the Holy Cross, and are devoted to the creeds and worship of our ancient faith.—He felt too the power of the gigantic minds who adorned the theology of other Churches, whose simpler towers could be seen—Churches where the names of Calvin, Knox and Edwards were held in reverence. Still he was ready to enter this temple of the Father as a believer, and regard its worship as in its principles truest to the gospel of the Son.

He took a brief survey of Christendom, which he divided into two great parties, the party of the Priesthood and the Protestant party. The party of the Priesthood accepts the authority of tradition and the supernatural power of the Sacraments administered by consecrated hands. The Protestant party asserts the sufficiency of the Scriptures, the right of private judgment, and professes to regard forms chiefly for their moral significance.

Shall we yield to the claims of the Priesthood, whether Roman, Greek, or Anglican?—Shall we go back to the past and surrender our individual independence into the hands of the priest. Our age tends strongly to this, alike in the old world and new. Europe tends strongly now to Romanism notwithstanding the recent outbreaks of freedom in Germany and France. England leans towards the High Church doctrines of Laud. In this country the hierarchies are strengthening. The orthodox sects are losing numbers of their younger clergy and people. Liberal Christians in some quarters show a yearning for a more imposing worship and commanding discipline.

Yet with all its beauty and antiquity we must reject the hierchical system. It substitutes priestly authority for mental freedom—the power of a ritual for the force of individual piety and purity. Woe to those who go to splendid cathedrals contrary to their convictions of truth. Their senses and fancy may be charmed. Reason and conscience slumber.—The soul sleeps a fatal sleep. We stand up for our own simple views as preeminently valuable for their effect upon personal character, in spite of all that the party of the Priesthood can offer as a substitute in its system of vicarious goodness.

Turn to the other party, the Protestants.—There our place is. But in what quarter? On the Liberal side or on the Calvinistic, for this is the fair issue. If we quit our liberal ground, there is no consistent stopping place short of what is substantially Calvinism, unless we go out of the Protestant ranks. Shall we say that Calvinism is better than our own free faith in acting upon character. Calvinism is not to be spoken of with contempt. It has had for its champions, the mightiest dialectical intellects of the Christian Church. Who can speak disrespectfully of the intellect of Calvin and Edwards? Who will deride the names of Leighton and Charnocke, or even of Chalmers or D'Aubigne? Yet Calvinism has great errors, and tends to great evils. Its dogma of the Trinity rests on tradition, and cannot be proved from Scripture or primitive antiquity, as is granted by many who hold the doctrine, and rests upon the priesthood which Calvinism disavows. The peculiarity in its form of the doctrine of the atonement is a calumny upon divine mercy and *outrages the first principles of justice.* Its view of human nature *chills our affections* and discourages effort, especially in *all who* cannot deem themselves elected to supernatural favor. We cannot accept its leading principles without resting on a tradition, which, if followed, would lead us to join the party of the priesthood, and ask the benediction of some prelate, and abandon the right of private judgment in interpreting Scripture.

No, we cannot quit our position either for the hierarchy or the Calvinistic Church. Much less than for any less division of Christendom, apart from the great platform of our Liberal principles. We stand upon the positive Christianity of the New Testament. The Christ of the New Testament is the object of our faith. God in Christ is the object of our worship.—The plain precepts of the gospel are the rule of our morality.

Mr. Osgood closed by stating that our chief need was the application of the positive Christianity of the New Testament to our individual hearts, our Congregational Communion, and our denominational associations. *He spoke at* some length, and we have given but an outline of his remarks.

MR. THOMSONS'S REMARKS.

Mr. Thompson of Salem said:

He rose, not without a good deal of self-distrust, to say a few words in the convention. Before leaving home he had meditated a train of thought which it had been his intention, if an opportunity offered, to present at one of the sessions of this body; but it took a direction so different from that which had been pursued by those who had preceded him, it crossed at so many points those channels which had flowed so refreshingly into our hearts, that, although true and important to him now as then, he had determined to abandon it altogether. He took for a text and starting point, as another speaker had done, the discourses to which they had listened, and he would say that they were all discourses long to be remembered. But there was a peculiarity in the discourse of the evening previous, (Rev. Dr. Putnam's) which rendered it to him particularly striking. It seemed to him, after hearing that sermon, as perfectly *demonstrated that Christ is the only infallible teacher of his own religion*, and that the Gospels contain the *whole* of it; the Epistles being highly instructive and most valuable commentaries,—when they do not refer to matters purely local and temporary,—upon the Gospels. He had been particularly gratified because a short time before, having read a chapter by Archbishop Whatley, designed to prove that the Gospels did not contain the whole Christian revelation, he had felt some difficulties on the subject. But these were now all removed; and he felt assured that the Archbishop, with all his admirable powers of logic, was unable to answer the argument, (the most important to *our form of faith* that could be presented,) of that sermon. The preacher had stated what he regarded as the most striking features of the Gospel. He began with the beatitudes, and to those he (Mr. T.) would confine his present remarks. 'Blessed are the pure in heart, Blessed are the peace-makers, Blessed are the merciful, Blessed are they that hunger and thirst after righteousnes, Blessed are they that are persecuted for righteousness sake.' These are among the peculiar doctrines of Jesus, and they are all of a *practical* character. They belong to the class of fundamental axioms of true religion. Applied to the heart

and conscience they were the lever which was to move and elevate the moral world. Taking this lever in our hands, we need not ask where we should stand, for he who 'hung the earth upon nothing' and yet holds it steady and firm, he would support us, and we might effect a change in the condition of the whole moral world around us. But how apply it? that was the difficulty. It was not enough that we were pure in heart ourselves, peace-makers, lovers of righteousness and mercy, not enough that we cherished in our hearts all holy and beautiful sentiments,—we must *act* as well as *feel*—we must *do something* to make others pure and holy and blessed, and to improve the character and condition of society. The *misery* as *well* as the *sin* of man was to be regarded. How much of it existed all around us. Almost the first spectacle he saw on landing in that city, as he was walking with a friend to his lodgings, was a sight that moved him to tears. He saw a little child about three years of age standing at the corner of a street, with a face all besmeared, hair uncombed, bare-footed, its body scarcely covered by filthy rags, apparently exhausted with crying, and *alone!* He looked at the poor creature and looked again, as it stood there motionless, but passed on, and he knew not what had become of the child; but he had felt since, that in doing nothing for it, he had almost incurred the guilt of 'despising one of those little ones' that might be brought to Jesus and made forever happy in his kingdom. But such spectacles were not rare. The generous hearts of his brethren in that city, must be wounded to bleeding daily by them. There were thousand of cases like it there, and more or less in every considerable city and town in the world,—cases of extreme suffering and poverty.

Now, he asked, how shall we apply the fundamental principle of Christian duty, as unfolded in the sermon on the mount, to this description of wretchedness? Something ought to be done, but *how* shall it be done! This is a problem which ought immediately to be solved by us. There were other evils of overshadowing magnitude in other parts of the country, to which he now referred, only to remark, that it is for us to apply the reforming principles of the Gospel, to their removal. He did not quite agree, he said, with a much esteemed brother, whom he always heard with pleasure, in his estimate of the religious character of our denomination generally. It was his honest conviction, and why should he not express it? that the *average* of character in the Unitarian denomination, was not merely equal to, but higher than in any other. He longed as earnestly as any man could, to see more of the spirit of devotion and piety amongst us, but he was glad to think that there was not a little, even where the world saw nothing of it—saw it not, not because it was contradicted by the life, but because it was so modest, so unobtrusive, so humble as to shun observation. In many a lowly dwelling high praises were sung; and in stately palaces, tears of penitence and love, fell upon the morning and evening sacrifice, unseen by human eyes, but observed and accepted by him who seeth all things.

Would to God, he said, that the hearts of our people *might be* brought *nearer* to the great and good Father! but he wished this not only for their own comfort and peace, but that they might be filled with his all-loving spirit which is ever doing good even to the *evil and unthankful*, and calling us to the high distinction of being "imitators of him as dear children." This, it seemed to him, was what we wanted in our churches more than anything else,—such a fulness of the spirit of God as would incline us to carry out the first principles of the Gospel in the redemption of brother-men from their wretchedness as well as from the bondage of sin. This we were not doing as effectually as we should, and the reason was not that we were more deficient than others in purity and devotion, but that, like others, we had not seen very clearly our duty to lie in this direction. He felt unwilling, he said, that that beautiful word *philanthropy* should be appropriated by agitators, by radicals, by infidels, or by a combination of true-hearted disciples with such. It was a word that belonged to the Church of Christ; and if any are called *philanthropists*, in God's name let it be the *Christians* of this age. Especially was it our *own* duty, as believers in the all merciful Father and an all-redeeming Savior, as believers, moreover, in the *brotherhood of mankind*—knowing too what that word brother means,—especially was it *our* duty to be foremost in advancing every interest which philanthropists (so called) have taken in charge whenever that interest appears to be based upon *the principles and authorized by the spirit of the Gospel*. Mr. T. would refer briefly to another topic. Reference had been made in the very eloquent remarks of his friend from Providence, (Rev. Mr. Osgood), to a recent article in the New Englander on 'Episcopal and Unitarian affinities.' He did not take that writer (who seemed to entreat us not to go to Episcopacy, but if we were going any where to come back to Orthodoxy), as an authority in the matter, nor did he share in the apprehension which he understood his friend to express of a tendency amongst us towards Episcopacy. He was sure there was no such tendency—there could be none. The writer in the review might give over his fears. (Here Mr. Osgood was understood to disclaim for himself any such apprehension as had been attributed to him)

Mr. T. continued:

But an alternative had been presented.—'Episcopacy or Calvinism' as though we were up for a change! But this was a mistake; we were going no where, we were rooted, and grounded, as we believe, in the truth, and there we meant to remain. Some things were settled. The congregation whose church we had yesterday dedicated had showed their determination to remain steadfast to the great idea of the 'Divine Unity,' not only the most simple but the most comprehensive idea of God that can be formed, so long at least as their Church-edifice shall stand. No sir, we are not going to change. We welcome others to us, we are not going to them. Welcome a thousand father Taylors, (if it were possible there should be more than one such on earth,) welcome with all their Trinitarianism and their Methodism. [Mr. Taylor in a speech of thrilling eloquence had in the morning distinctly and emphatically avowed himself a Trinitarian and a thorough Methodist.] We open our arms and our hearts to all such but we are not going over to them. We ask them not to adopt our faith, but would receive them to our fellowship. Believing ourselves to occupy a higher plat-form than any other sect we shall not descend from it either into Methodism, or Calvinism, or Episcopacy. We shall stand just where we are, advancing, he trusted, continually in the religious life, and rising upward daily towards heaven. Mr. T. said he was aware that he had not confined himself very strictly to the resolution before them—nor had he intended to do so when he rose—but in this he had followed pretty closely the precedents of the meeting as well as the *standing rules* of the convention.

For the Register.

CHURCH OF THE DIVINE UNITY.

This is the name adopted for their new Church, by the First Congregational Unitarian Society in New York. It is one of the most beautiful Churches in the city, and its location on Broadway, between Spring and Prince streets, is favorable to success in disposing of its ample accommodations. I hope we may presently have a proper and full description of the building. In the mean time I would say, that it is of the Gothic order, and is similar in its interior arrangement to the new Churches of Rev. Mr. Farley's Society, Brooklyn, and Rev. Mr. Robbins' Society in Boston. Its interior is indeed very attractive and beautiful. The writer had the pleasure of attending the religious services of Sunday morning last,—being the first after the Dedication. There were (by careful estimation) about 1200 persons present.

Mr. Bellows preached an able and earnest discourse from the words, Acts v. 38-39.

IMPRESSION MADE BY THE CONVENTION.

The following article is from the New York Evening Post of Oct. 25th:—

'There have been several ecclesiastical bodies gathered in this city during the week, to consider the affairs of their respective churches. All of the these, so far as we have had an opportunity of observing them, have been more than respectable in the talent which they exhibited; but that, perhaps, which has left the deepest impression on the public mind, was the assembly of Unitarian divines, which met in Mr. Bellows's new church. There seemed to us to be an amount of intellectual force and culture collected in this body that has seldom, if ever, been surpassed in this region. Their proceedings, too, were conducted with great spirit, but at the same time, with unusual dignity and self-respect. But what was chiefly to be commended in their proceedings was the absence of those disgusting manifestations of sectarian exclusiveness and bigotry which too often mark meetings of this kind. There was, it is true, no want of a manly and decided expression, in the various addresses, of the peculiar views of this branch of Christianity; yet this was unaccompanied by wholesale denunciations of other forms of faith. Indeed, the general tone of the whole convention was that which every honest right-minded Christian must have approved. We say this the more willingly, because, not professing any peculiar attachment to the religious tenets of the Unitarians, the writer feels more free to speak in terms of the warmest praise of the refinement, intelligence and liberality of their priesthood.

So much for the Convention; and now a word in regard to the Church in which they met. It is one of the most beautiful Gothic structures that has been erected in this city; but precisely because it is so truly gothic it is utterly unadapted to the purposes to which it is dedicated. There is no correspondence or harmony weatever between the spirit of Unitarian teaching and the spirit of gothic architecture. Unitarianism is a faith of bald and naked simplicity; gothic architecture is marked by infinite variety and complication. The one boasts of its directness, its clearness, its plainness, while the other is characterised by endless diversity, depth and gloom, in the midst of grand and imposing unity. The Catholics of the Middle Ages were true to their surpassing artistic instincts, when they put up their noble old gothic structures, but the simple and majestic Doric would better become the Unitarians of these days.'

NEW PUBLICATIONS.

I. Dr. Palfrey's Discourse on the Life and Character of the Rev. Henry Ware, D. D., late Hollis Professor of Divinity in the University of Cambridge.

We have read this discourse with the satisfaction we had anticipated from the report of some who were favored in the hearing of it. We are glad that the duty, or we should rather say, the privilege of commemorating a character so estimable, and services so valuable, as were those of Prof. Ware, was devolved upon one altogether qualified to appreciate and honor them. The venerable years of Dr. Ware were crowned by as venerable virtues, the 'remembrace of which is immortal:' and whether as a Pastor devoting the freshness of his manhood to the flock, or as an instructor in the University, preparing others for a profession, of which he was himself a distinguished ornament, his name will be held in lasting honor and gratitude. Dr. Palfrey has happily exhibited the leading traits of his character, and particularly the fairness, candor, and charity, which marked him as a Teacher. All who were ever connected with him in the University, whether as fellow-teachers or as pupils, will at once recognize the perfect truth and justice of the following. * * *

'He was an equably burning and a cheerfully shining light, in which for a season we were willing to rejoice, and now the sum of his example and influence is added to that of the example and influence of those good and wise, who are a salt to savor the world. I never heard of his having an enemy, and he had cordial friends and well-wishers without number. I never heard of any body's being injured by his unkind word or deed. A meek and gentle charity was the spirit of his life. Mild and encouraging in his intercourse with intimates and strangers, tolerant in his judgments, reasonable in his expectations, easy to be pleased, patient to wait God's time for successes, grateful for what was given, content to forego what was denied, a rare serenity of mind endowed him richly with that truest independence that can belong to man. No one could be much with him, and continue to cherish the tumults of a selfishly ambitious or a dissatisfied temper. Occupying a conspicuous and responsible station, in which an agitator would have found abundance of temptation and scope for turbulent activity, and which unavoidably, from the circumstances of the times, invited some ungentle assault, he knew how to be inflexibly true to its obligations, without ever a departure from the meekness of wisdom. The candor of his mind was remarkable. He trusted truth enough to give error every fair chance. Who ever knew him unjust to an adverse statement, or heard him sharpen an argument with a taunt!

The scrupulous, rather the essential and spontaneous, fairness and uprightness of his understanding was an eminent qualification for a liberal discipline of youth. Its influence gently laid their minds open to a willing and reverential reception of all truth, and by a sort of insensible but irresistible contagion inspired them with the love of it, and of the goodness with which it is congenial. A great firmness in counsel and action belonged to this steady tranquillity of spirit; a truer man, to stand courageously by what his cautious judgment had once approved as fit and right, does not live. A hopeful perseverance belonged to it no less. His official success was not without its interruptions. At one time, twenty-five years ago, some of the most eminent of his pupils adopted a theory of Christianity the most adverse to his views of a sober interpretation of the Scriptures. At a more recent period, the School was partially infected by what he and his colleagues regarded as a sad tendency to no religion. But he had lived long enough to see many unexpected occurrences, and therefore to see some others without surprise; and observation and experience, as well as meditation, had given him a reliance on the power of truth, and of the well directed labors of its friends, which forbade a moment's discouragement or distrust, even though some floating vapor should, within the little range of its transient shadow, obscure that ever-burning sun. And always, before long, a better state of things rewarded his constant hope.'

II. 'Discourse at the late Annual Convention of Universalists, in Boston.' By Rev. E. H. Chapin, A. M.

The general tone and tendency of the Universalist denomination is shown in the following passage from Mr. Chapin's Convention Sermon. The entire performance breathes the same spirit, and fully justifies the high and excellent reputation of its author.

'Now all truth and all effort, all denominational action, all appliances—education, individualism, intellectual and moral culture, are valuable only as they produce in their ultimate result, this spirituality. Whatever may be said about righteousness rather than doctrine, it is certain you cannot have righteousness without doctrine, any more than you can have effect without cause. Still, that religious reform which only unhinges faith, and throws men into a negative position or upon a mere ground of attack; that only excites antagonism to certain creeds, and 'purges the abused eyesight' of men from certain errors, has done but little in establishing God's kingdom upon the earth. That kingdom is righteousness, and peace, and joy in the Holy Ghost.' These are the tenants of individual souls—these are the fruits of individual righteousness. In the regeneration of individual souls, then, is that kingdom to be founded and built up. Our field is the world, and yet there is a world in every human soul, to be explored, purified and redeemed. There is the central point where truth must rest its practical axis—in those floods of passion, in those awful depths of sin, among those half-kindled, half-quenched aspirations, those capacities glorious and immortal, those coiled motives, those subtle deceits, those contending affections, there is to be the great effort, to draw out, to develope, to harmonize, to regenerate. It is, then, a favorable sign when a denomination begins to use the means of practical and personal religion; to set more and more value upon them, giving them serious and zealous attention. Although there is a time in its earlier progress, when from the necessity of the case its energies are almost entirely absorbed in controversy, yet this exclusively salient position is unfavorable to spirituality. But if that denomination has true life in it, it will soon manifest spiritual tendencies, and the value of its doctrines will come to be estimated by their influence upon character and upon life. Then something more is demanded than the tactics of theological warfare—than freedom from error, antagonism and anti-orthodoxy. Then the best products are pure, and righteous, and Christ-like souls.

Our own denomination has manifested a great and favorable movement in the direction towards spiritualism, within a few years. A more reverent, and serious, and devout spirit has fallen upon it. The culture of personal religion among us is more evident. Yet much needs to be done. We require an organization, which, while it shall be jealously kept from undue power and interference, shall at least secure the purity of our members, and especially guard the door of the fold and the table of the Lord from the irreligious and the unfit. We need a more careful discipline in our Churches: but most important because most effectual of all, a deeper, closer application of Christ's spirit to the individual heart—with prayerful, loving, patient effort.

But alas! with us and with all Christendom, how little is there of Christ, compared with what should be! See men living on dry formalities, on husky creeds, on punctilious observances, on sectarian names, rather than on that which alone is life and power. Consider the bad spirit, and the unworthy deeds that pass under the Christian name,—the inconsistencies of faith and life—the asperity of religious disputes, the low ideas of right, and, worse than all, that central *selfishness* from which diverge so many gross and wide-extended wrongs!

But a conviction seems to be springing up among men which will 'try the spirits'—a conviction that if there is any peculiarity in Christianity it consists in its purifying, healing, regenerating power, and not merely in its articles of faith—in its elemental force as a *life*, and not its mere excellence as a theory. Other systems have presented forms of doctrine, and maxims for action, but Christianity must, and if it is from Heaven, does excel these, not only in degree but in kind; not merely in truths for the intellect, but in power for the heart—a living power to move upon and change the moral life of the world. This power Christianity *does* possess, and they who exhibit it in their own lives, and exert it in their own conduct, are Christians. I know not but that the time will soon come, when as with the hammer and the fire, our existing sectarisms shall be broken up and melted, their truth and error fused together, and from the trial shall come forth purified and consolidated, those whose claims are not that they are of Paul, or Apollos, or Cephas, but of Christ—a claim sealed and attested by their spirituality.'

SECULAR INTELLIGENCE.

WEEKLY SUMMARY.

☞ We are pleased with the improved tone of Cassius M. Clay's paper since its restoration. If he will entirely abstain from personalities, and violent expressions, and confine himself to facts and arguments he will surely prevail in accomplishing the deliverance of Kentucky and the other slave-States from the burden and ruin of that institution. The subject can be discussed by him, and by all others professing to take an interest in it, without any reproaches, or criminations, or extravagances of feeling or diction; and it thus discussed the effect will be wonderfully great.

☞ From Mr. Bryant's letters, written in the course of his tour in Europe, we extract the following interesting passage.

"In the Cathedral of Strasburg, it seems to me as if the art of Gothic architecture had striven to outdo all its other wonders. I do not see how the aspiring upreaching character of that architecture, and its union of profuse decoration with airy lightness, could be carried further. The eye as it wanders over the exterior of the building, is almost bewildered among the multitude of graceful pinnacles and sumptuous canopies, and slender shafts, among which stand an army of statues, bearded apostles, martyrs with palms, and regal figures on horseback, wearing crowns. The history of the Strasburg minster, assigns a part of its execution to a female artist, Sabina von Steinbach, who is said to have embellished the portal with many of its finest statues. To me, the whole work, in its delicacy and variety, seems like the product of female taste and fancy—a morning dream of one of the sex realised in stone.

The interior corresponds, in lightness and magnificence to the outside. The clusters of slender shafts rise to a prodigious height before they bend into the arches which support the roof over the nave, and the neck of the spectator aches as his eye follows them upward. When the sounds of the organ roll into these depths, hundreds of statues on each side seem listening and bearing part in the worship. I wonder that drawings and casts of the finest works of the ecclesiastical and monumental sculpture of the middle ages are not multiplied, as they are of the remains of Greek and Roman art. These ages were scarcely less remarkable for their sculpture and their architecture, and the early painters learned to be noble and natural from those who wrought in stone.'

☞ According to the latest accounts the potato crop is likely to turn out better than has been apprehended. In Nova Scotia it is said to be large, while in Prince Edward's Island it is abundant beyond all precedent. Great quantities are coming in, upon the railroads from the north and west, and there will, after all, be, perhaps, a tolerable supply.

BROOKLYN. The assessed value of taxable property in the city of Brooklyn in 1844, was—

Real estate	$20,267,393
Personal estate	8,012,866

Population by the census of 1845, 59,000 and upwards.

☞ The hull of the iron steamer Bangor, having been raised, has been sold to a gentleman of that city for $10,100, and will ply between Bangor and Boston.

☞ There were fifty-one clearances from the Boston Custom House on Saturday, October 25th.

☞ It is stated that our new minister to England has already requested leave to return. No foreign ambassador can be comfortable in his position, while our diplomacy is made to conform to the passions which demagogues foster, for electioneering purposes, among the more ignorant and illiberal classes of our own people.

TRINITY CHURCH ORGAN. Some idea may be formed of the magnitude of this instrument, which cost $10,000, when we state that it is 53 feet high, 32 feet deep, and 27 feet wide. The largest metal pipe, which will be seen in the church is five feet in circumference, and thirty-eight feet in length. There are to be four separate organs, known as great organ, choir organ, small organ, and pedal organ, containing in all 2169 pipes, and the entire weight is estimated at upwards of forty tons. [True Sun.

☞ The transportation of flour and wheat on the New York canals has diminished considerably this year, but the speculations occasioned by the news of the Great Britain suddenly raised the transportation to such an extent as to give an increase, in one week over the corresponding week of last year, of 38,279 barrels of flour, and 63,229 bushels of wheat.

GLOUCESTER. The port of Gloucester is the largest *fishing* port in this country, and leads probably as much in the Mackerel and other fisheries as New Bedford in the Whale Fisheries. Over 120 sail of fine vessels about 60 tons burthen, are employed from this port in the fishing business, and many more will probably be added another year. Its vessels and men may safely challenge comparison with those from any other port. The former for superior strength, model, &c.; and the latter for energy, enterprise and industry in their calling. [Correspondent of Daily Advertiser.

☞ A woman, named Maria Bickford, residing in the western part of this city, was horribly murdered on the morning of the 27th of October. Her throat was cut from ear to ear, and preparations were then made by the murderer to conceal his crime by setting the house on fire. But an alarm was given sufficiently early to defeat his design.

☞ The Kennebec is said to have been cleared of obstructions so as to allow steamers of the largest class to reach Augusta.

☞ More annexation. It is now said that the government are meditating the annexation of Cuba to this Union.

☞ The Great Western arrived at New York on the morning of the 28th—16 days and a half—128 passengers. Bread stuffs had risen and will sustain the rise. Cotton had receded a half a farthing.

The French had met with a reverse in Africa, having lost 450 men by a sudden assault of Abdel Kader.

AN EARTHQUAKE. Last evening (Sunday, Oct. 26th,) the shock of an earthquake was felt in several places on Long Island, and more or less distinctly at different points in this city. It occurred at precisely fifteen minutes past six o'clock. The day had been a most delicious one, the atmosphere clear and balmy, not a cloud on the surface of the sky and the wind entirely at rest. The trembling and sound must have lasted about two minutes. The movement of the sound was a very deliberate one, and seemed to us to be in a direction from south to north, or perhaps a little to the east of north.

The shock was distinctly experienced in several of the towns on Long Island. At Oyster Bay, a friend informed us the agitation was so perceptible that the people in his house ran out into the yard, under an apprehension that the building was falling down, and the women and servants uttered shrieks of alarm. At Glencove, Hempstead Branch, Hempstead, Jamaica, &c., similar impressions were produced.

We are told that all through Fairfield county, in Connecticut, the shock was very severe; at Huntington, a clergyman was reading at the desk, when his book was thrown off the table. At Greenfield Hill, milk-pans were thrown down—considerable consternation was produced among the people. A gentleman residing there mentions it as a fact, perhaps connected with this phenomena, that on Thursday evening the springs and wells in that neighborhood were all dry for more than an hour and a half, the water having apparently receded from them into the earth. A correspondent sends us the following from Staten Island:—

'Referring to your notice of the earthquake, I have to inform you it was sensibly felt on Staten Island, at the hour named by you—fifteen minutes past six, P. M. The noise was similar to the rattling of a wagon on frozen ground, and continued several seconds.

'At General Sandford's place, near Tarrytown, it was also very perceptible at the same time—indeed, so distinct was the noise, that the residents there were all aware of it, and left their houses to examine as to the cause. The General's house is built upon a rocky foundation; but it shook violently. He thought it either the effect of an explosion in some large powder magazine, or, what it proved to be, an earthquake. This chain of vibration through the earth is a curious fact, and the mention of it may lead to some important reflections by the learned in such matters. I heard the report at my house on Staten Island, and thought, upon the instant, that it was the firing of a distant gun, probably by the Great Western steamer, as she was momently expected.'

The months of October and November, we believe, are the periods of the year when these singular commotions usually occur. The great disaster at Lisbon, in 1755, took place on the 1st of November, and that at Carraccas, if we remember rightly, in which eighty thousand human beings perished, was on the 28th of October. In South America, where these events most often happen, they take place generally in the fall of the year, after a season of unusual heat or dryness. [N. Y. Eve. Post.

☞ We learn that Rev. Ephraim Peabody has received a call to the pastoral charge of the Society of King's Chapel, in this city.

☞ Rev. P. Smith of Deerfield has received and accepted an invitation to take the Pastoral charge of the Congregational Church and Society in Pembroke.

☞ CAPITAL PUNISHMENT. J. M. SPEAR will lecture on the Abolition of Capital Punisment, next Sunday, in Princeton, and in the Evening of that day in Fitchburg.

☞ NOTICE. The Female Samaritan Society, will hold their 28th Anniversary on Sunday Evening next, at the First Universalist Church in Hanover street. Sermon by the Rev. Mr. Bacon.

Services commencing at half past 6 o'clock, after which a collection will be taken in aid of its funds.

MARRIAGES.

In this city, by Rev Dr Parkman, Rev Amos Smith to Mary Elizabeth, daughter of the late Thomas Williams of Chelsea.

On Wednesday, by Rev F. T. Gray, Mr Francis C Moore to Miss Angeline Boles.

23d inst, by Rev Mr Edmunds, Mr David D. Emerson to Miss Sally W. Adams, all of this city.

By Rev. Mr. Streeter, Mr. Lysander Cole, of Charlestown, to Miss Esther M. Chapman, of Boston; Mr. William Rider, of New York, to Miss Sarah Morrill, of Charlestown; Mr. Thomas Waite to Mrs Maria Meloon; Mr. Elbridge Grover to Miss Sarah Paine.

On 26th inst, in the Charles street Church, by Rev. Dr. Sharp, Mr. Josiah A. Capen to Miss Mary Jane Scott.

In Northboro', by Rev Mr Allen, Mr Charles D. Eager to Miss Lucinda H. Sawyer. Also, Mr Wm. Ware to Miss Lucy A. Carey.

DEATHS.

In this city, on 25th inst, Mrs Anna Wroe Curtis, wife of Chas. P. Curtis, aged 50.

On Tuesday morning, Mrs Clarissa, wife of Levi Bartlett, 54.

On 24th inst, Frances G., wife of Frederick Smith, and eldest daughter of the late Joel Shipley, Esq. 31.

At Dorchester, 26th inst, Mrs Priscilla, widow of the late Capt. Caleb Hopkins, 76.

In Newburyport, 24th inst, widow Ann Burrell, 81.

In Leicester, 25th inst, of consumption, Mrs Jane S. Merriam of Boston, 26.

In Putney, Vt., 6th inst, Mr Baldwin, 40.

SPRINGFIELD SERIES OF READING BOOKS.—The Village Reader, Intelligent Reader, Child's Guide, and Easy Primer.

'Decidedly the best series with which I am acquainted.' [Sup. Com. Schools of Duchess Co., N. Y.

'Among the best in use.' [Editor District School Journal of State of New York.

'All things considered, in my judgment the best series that can be found, either for common schools or academies.' [Rev J. R. Boyd, before the Black River Literary Institute.

The Village Reader.—One of the few compilations that pleases all the way, and like silver grows brighter by use.' [H. Heywood, Esq., Teacher, Troy, N. Y.

'One of the best compilations which has lately been offered to the guardians of popular education.' [Pres. Humprey of Amherst College.

'The best reading book I have ever seen.' [A. Lane, Principal High School, Middletown, Conn.

'Our Teachers' Association were unanimous in awarding the Child's Guide the preference over any single reading book in use for children. I have seen none that I think is equally valuable. My opinion of its value has increased with its use.' [L. R. Hall, author of Lectures on School-keeping, Principal of a Seminary for Teachers, &c.

The above, published by G. & C. MERRIAM, Springfield, Mass., and for sale by most Booksellers. Teachers and Committees are respectfully invited to examine. 3tis n1

WEBSTER'S AMERICAN DICTIONARY. Two Vols., royal 8vo. Price reduced to $10,50. The above is Webster's Dictionary, without abridgement, containing the whole vocabulary of the quarto edition, with corrections, improvements, and several thousand additional words; to which is added, in the present edition, a supplement of several thousand additional words, prepared by the author, and first published in 1843, since his decease.

An English periodical says: "By far the best English Dictionary—indeed the only one to which an appeal can now be made as an authority—is Webster's;" —which opinion is endorsed by Professor Jamieson of Edinburgh, and sanctioned by the most eminent literary men in Great Britain. Written testimonials to the same effect have been given by the Presidents and Professors of many of the American colleges, distinguished divines, judges of the U. S. Supreme Court, members of Congress, and the most eminent scholars through the United States.

Considering that Dr. Webster bestowed from twenty to thirty years of almost unremitted labor upon this greatest monument of American application, the work is now put extremely low. It is a library of itself, and essential to every student, since nothing can supersede it, until another has devoted the same labor to the preparation of a similar work, or used the materials gathered by Dr. W.

President Humphrey, in his late Valedictory Address at Amherst College, says of Dr. Webster, that to him "our schools and our language are indebted more than to any other American, living or dead."

Published by G. & C. MERRIAM, Springfield, Mass.

For sale in Boston by Little & Brown, Gould, Kendall & Lincoln, B. B. Muzzey, Charles Tappan, and Booksellers generally. eop3w n1

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, edited by Rev A. Lamson and Rev E. S. Gannett. No CXXXII, for November, 1845.

—CONTENTS—

Art 1. Plea for Theology.
2. Fine Arts in America.
3. Practical Contributions.
4. Speculative and Practical Wisdom.
5. Life of Blanco White.
6. Festus.
7. Rev Jonathan Farr.
8. Mrs Dana's Letters.
9. Sumner's Oration.
10. Notices of Recent Publications.
11. Religious and Literary Intelligence.

WILLIAM CROSBY, Publisher, n1 118 Washington st.

CHILD'S FRIEND, for November. CONTENTS. Martyrs: John Huss: Whose Lights Burn Longest: The Needle: Galley Slaves and Cretins: An Autumn Morning Walk: Seige of Leyden: German Watchman Song: The Dreamer: Useful Knowledge: Yearning for Wonderland: Of the Echo—Father and Son: On the Shadow.

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MONTHLY MAGAZINE, for November. CONTENTS—The Character of Joseph Story, LL.D. a Discourse by Rev Robert C. Waterston: A Sabbath in the City: A Storm at Pigeon Cove: The Hidden Life: Nothing without Christ, a Sermon by Rev C. H. A. Dall. Intelligence—Containing a full account of the doings of the Unitarian Convention at New York on the 21st, 22d and 23d ult.

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THE BLIND Manufacture COMFORTERS, of various qualities, and offer them for sale at prices varying from $1 to $3, at the DEPOT OF THE INSTITUTION, No 152 Washington st. 3tis n1

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TEN NEW PAMPHLETS. Greenleaf's Discourse on the Death of Judge Story, delivered at the request of the Corporation of Harvard University, and the Members of the Law School at Cambridge.—Price 25 cents.

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A Discourse delivered the Sunday after the death of Judge Story, by Rev William Newell; 15 cents.

The above new Pamphlets published and for sale by JAMES MUNROE & CO., 2 School street, up stairs. o18

LADIES

MY Advertisement in this paper a year ago, was the cause of my forming many valuable acquaintances, which I trust they will not have occasion to regret. Hope to see them again as also many of their friends, and readers of this valuable sheet, who may visit the city or are in the way of sending for goods in my line. My place for the sale of HATS—CAPS and every description of FUR GOODS, is 173 Washington street, Boston. Wholesale Rooms, 2d and 3d stories. W. M. SHUTE.

o18 6w

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WE have received by the recent arrivals of the French packets at New York, and the British steamers at this port, a full assortment of new styles of desirable goods for our Fall sales. Our long experience, and acquaintance with articles in our line, and our facilities for obtaining our stock at the lowest rate, enables us to offer our customers every article at as low a price as they can be obtained at any other store.

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DR. MORTON, (late Wells & Morton,) 19 Tremoat Row, Boston, would respectfully beg leave to call the attention of his former patients and the public generally, to an improvement in Mechani Dentistry. It is generally known that the former method of Inserting Teeth is full of weighty objections, inasmuch as experience has proved that it has been little more than an equal chance whether teeth would be worn, or whether the patient would not, after suffering for months and sometimes years, finally throw them aside and give up all hopes of ever being benefitted by their application. Or, if the patient does continue to forego the difficulties of their dropping down, moving about, cutting the jaws, or at least producing irritation, (and this, too, without the consolation of their even giving them a natural expression, but the reverse, a ghastly look,)—yet in their own minds they condemn the Dentist and the art, inasmuch as the real end for which the Teeth were designed (mastication) is not attained; and not unfrequently is it the case, that individuals are deprived of dining elsewhere than at their own private table, for the very reason that they must either forego the pleasure of taking any thing but liquors, or choose the alternative of putting their teeth in their pockets. These difficulties have not, perhaps, always been owing to the fault of the Dentist, or the peculiarity of the patient's mouth, so much as to the infancy of the art. Like all other professions, as it has advanced, it has engaged more of talent and aspiring mind, resulting in improvement upon improvement; and I feel justified in saying that I am now enabled to insert Teeth upon a plan such that they can be worn without causing the slightest pain—the patient can masticate perfectly well with them—they will remain firm in their places—give the same expressive, life-like appearance as the natural teeth, resembling bone—being manufactured by myself to suit every case, with its peculiarities, thereby completely obviating the above difficulties.

*** All operations warranted to correspond with these statements, or no charge will be made, unless notice should be given to the patient of a necessity for deviation. o25

BOARDING & DAY SCHOOL FOR YOUNG LADIES, IN WORCESTER. The Winter Term of the Subscriber's School for Young Ladies will commence on Monday, Nov 10th. The studies pursued here are the usual English branches, together with the Latin, French, and Italian Languages. The German will be introduced whenever the convenience of the Teacher will permit. The principal objects aimed at, are to exert a salutary influence upon the character, by a uniformly kind, but firm government, to impart thorough instruction in whatever branches are taken up, rather than to go over a great deal of ground, and to make the pupil's residence at School a happy one.

Board and Tuition for a term of eleven weeks, $50.
Tuition of Day Scholars do do do $12.

A distinct charge is made for instruction in Music, which is given by Teachers residing in the town.

H. G. O. BLAKE.

REFERENCES:—Hon. John Davis, Hon. Levi Lincoln, Worcester; J. G. Palfrey, Esq., George B. Blake, Esq., G. F. Thayer, Esq., Boston; Paul Willard, Esq., Charlestown.

MR. BLAKE may be found at No 19 Lynde street, Boston, until about November 8th. 3t o25

VALUABLE WORKS—*Recently Published.*—Proverbial Philosophy, a new edition, handsomely printed, 50 cents; Basil Montague's Selections from Taylor, Barrow, South, &c., 50 cts; The Crock of Gold, by the author of Proverbial Philosophy; The Twins and Heart, by do.; Essays of Elia, 75 cts; Prose and Verse, by Thomas Hood, 75 cts; The Autobiography of Alfieri, 50; Dante, Carey's translation, with illustrations; Onward, Right Onward, by Mrs Tuthill, 37½ cts; Mrs Dana's Letters on the Trinity; Margaret, a Tale of the Real and

POETRY.

A MEDITATION.

The fragile leaf, that floats upon the wave,
May reach, through many a storm, the distant strand;
While the proud bark, which dared its power to brave,
A shatter'd wreck, with fragments strews the sand!

The tender form, which bends to sorrow's blast,
Oft rears its head and smiles, when woes are spent;
While the stern heart, unyielding to the last,
Strains against grief, and in the strife is rent.

So modest virtue, by temptations tried,
Turns from the foe, and shun's destruction's briak;
But rash presumption, boastful in his pride,
Rushes to meet the peril,—and to sink.

In doubtful scenes, oh be that spirit mine,
Which sways with humble hope the Christian's breast!
So shall I to my God my course resign,
And pass through storms of earth to heavenly rest.

Birmingham. H. H.

STARLIGHT.

'There come no seasons there: our earthly year
Varies from prime to fall, from flowers to snow,
And each new month fresh trophies still doth rear
To Change, the victor of all fields below;—
But ye, oh ye, fair heavens! for ever glow
In the young glory of your natal morn,
When first the realms of space were bade to know
Their starry kings, Creation's earliest born
Who should for aye on high yon sapphire thrones adorn.

* * * * * * * * *

'Shine on—shine on—ye radiant Thousand, shine!
Ye hosts of heaven, *whose everlasting march*
Is one enduring triumph! Ye divine
Memorials on the amethystine arch
Of Nature graven by God! Oh ye who parch
The hearts of dust for what they may not know;
Tempting yon azure wilderness to search,
As if some glad oasis there did glow—

* * * * * * * * *

'Say, ye who shone on Zoroaster's eye,
And lit the midnight towers of golden Tyre;
Who smiled more purely, from a softer sky,
On Helen's grave and Homer's wakeful lyre;
Have ye known all, and must not man aspire
To aught beyond him? Shall no earthly ear
Drink, at dim midnight, from your shining quire
Empyreal music? Can we not draw near
And read the starry tale of yon mysterious sphere?

'No, for the stamp of clay is on the brow—
The fettered spirit yearns to soar in vain—
And the ambition of man's thoughts must bow
Beneath mortality's recoiling chain.
Yet is it sweet, though we can ne'er attain
The prize we woo, the lofty race to run:
What though it tempt to yon untrodden plain?
The eagle's burning goal can ne'er be won—
But he may pierce the clouds and feel the nearer sun!

And this is much—for who would e'er forego,
Beautiful strangers! the delicious power
To make his spirit in your glory glow,
At solemn midnight's solitary hour—
To woo the gentle heavens, with all their dower
Of thought from immemorial Eld bequeath'd?
Yon high Elysium holds full many a flower
With no Pierian laurel yet enwreathed—
O that around my lyre one such its incense breathed!'

[Monthly Repository.

MISCELLANEOUS.

[From a Correspondent of the Boston Courier.]

A JEWISH SYNAGOGUE.

Being Saturday, and never having witnessed the ceremonies of the Jews in their religious worship, I to-day took advantage of the opportunity to gratify my curiosity. In company with one who was also a stranger, I walked to the synagogue, on Elm street. The first thing which we encountered was a rule that the men only should enter on the lower floor, and the women go into the galleries. The person at the door very politely asked me to walk in, pointed out a seat, and told me to *put on my hat*. All the men had their hats on, not excepting the minister and assistants, and the former was distinguished by a hat, the rim of which was turned up with a loop at each side; he wore a black gown like our Christian clergymen, and a white cravat; he was light complexioned, large featured, with a large sharp nose, and had altogether the most intellectual face of any in the assembly. On a raised platform in the centre, surrounded by a heavy mahogany railing, on each corner of which was an immense candle in a brass candlestick, stood at the desk the minister and three assistants, and one other was sitting on a bench behind them; one was reading what appeared to be short sentences, and occasionally another would join in, and then the whole four would sing out, and then the whole congregation would respond, singing in a loud voice, and quite musically, five or six or more syllables; then the minister would read or chant, for the service was all conducted in Hebrew, I suppose,—at any rate, it was to me an unknown tongue. Each man in the assembly wore a white, or a dirty white, or a white slate colored mantle or shawl, and they appeared to be of different degrees; some of these mantles were decorated at the ends with black or blue-black stripes, sometimes three small, one broad, and then three other stripes; some were striped with only one stripe, and some were striped with pale pink, some with pale blue, and I noticed one with a pale yellow and a white satin stripe. During the greater part of the service the men were passing in and out, taking off the mantle as they went out, and resuming it on their return, and when it was put on it was gathered up first in the two hands, held out at length and brought up to the lips, and then thrown over the head on to the shoulders; some were worn gathered up like a tippet, and some were spread open down the back like a large shawl. The lower floor had seats for about two hundred and fifty, under each of which was a box, to which the owner had a key, in which was kept his mantle and his books, and every seat was numbered. The seats were plain benches with backs, like an old-fashioned settle, not stuffed, painted to imitate oak, and they were ranged in straight rows, four deep, on three sides. The fourth side was mostly occupied by a handsome circular temple, the roof of which was supported by six handsome columns of colored marble, or made like those in the Boston Merchants' Exchange, of a hard composition and of the same colors; on the top of the temple,—for I can tell it by no other name,—was in the centre a white square tablet, with an inscription in golden Hebrew characters, in two columns or pages, supposed to be the ten commandments; the tablet was supported on each side by a golden cornucopia reversed, golden grapes and other fruits falling therefrom.—Around the cornice of the temple, which was also white, was an inscription in golden characters. Back of the six columns all was enclosed by mahogany work pannelled, and the part directly in front was hid by a white curtain, which extended from the top to the floor. The gallery extended on three sides also; the front was white, and on the top of the front was a heavy mahogany bannister-railing, which almost entirely excluded all view of the women when they were seated. At intervals, on the front of the gallery, were large candlesticks, in which was a candle, and in the centre of the west end was a clock. The whole appearance of the interior of the house was impressive, but plain and void of ornament, other than I have mentioned. The floor was covered with a painted carpet, on which, round the front of the seats, and in the passage to the door, was laid a thick straw carpet, to prevent the noise of people walking.

As for the services, they were, as I have said, in a foreign tongue, and having no explanation, I can only describe them as I saw and heard.—There was one man, who, more particularly than the rest, seemed to assist the minister, and occasionally, some one from the audience would ascend to the desk, touch the end of his mantle to the scroll which lay before the minister, and then touch it to his lips; he would then mumble over a few words, and the principal assistant would, with him, go through a sort of question and answer, or the recitation of something, the one prompting and the other repeating, and occasionally the whole congregation would join in. A loud call was now and then made, and one and another in different parts of the house would answer in monosyllable. By and by, the priest had the whole reading or chanting to do, by himself. There was a fat jolly-looking man on the floor, on the left of the desk, who seemed to act as master of ceremonies, going on to the platform to say something to the minister, and then to speak to people in different parts of the hall, and then back to his seat again.

After such ceremony as this for nearly an hour, the whole congregation rose, and faced to the east, repeating in a loud voice from the book, or from memory, for some minutes. After this, the scroll was rolled, and tied up and covered with white muslin, the sticks on which it was rolled projecting at the end, and fastened in by two silver ornaments, shaped like a round Indian pagoda of four stories, with little silver bells hanging down and jingling. Two men, one of whom was the man I took to be the marshal, proceeded to the temple, drew aside the curtain, and pushed back the mahogany doors, which I before spoke of, and disclosed a sort of altar, on which stood upright, two other scrolls, also in white muslin and ornamented with the silver bells. The two men placed themselves on either side of the open door, and the priest and assistants marched slowly in procession from the platform to the temple, two bearing the scroll and the priest chanting from a book. During this procession, which lasted full ten minutes, the audience stood, and all sang, and as the scroll was carried slowly along, as many as could, reached out his mantle, and touched the hem to it and then kissed the hem. The scroll was deposited on the altar, the doors were closed, the curtain again closed, and the audience returned to their seats and the priest to the desk.

The services continued, the priest reading for some minutes by himself, in a loud and musical tone, and the congregation singing. Two or three in turn went up to the front of the temple and appeared to make a prayer; the marshal then ascended the platform and called out, as if calling over names, and as he did so, different people in different situations answered all in the same tone of voice and in monosyllable. After the scroll was deposited in the temple the doors of the synagogue were kept closed, and no one was allowed to go out, until the conclusion of the ceremonies, a fact which I learned by answering a sign from my companion in the gallery, that she was ready to go; a few moments earlier I could have made my exit at pleasure, but I was forced to remain for nearly half an hour longer. I learned that similar rules were not observed in regard to the females, who did not seem to be taken much notice of, nor were they apparently at all considered in the worship. I learned also, from my companion, who had not been prevented by any particular regulations from exercising the natural curiosity of the sex and prescriptive prerogative of talking, that a portion of what we had witnessed was a preliminary portion of a marriage ceremony—that one of those who opened the doors of the temple was the bridegroom—that the conclusion of the service is not to take place, nor is the bride to make her appearance or have any thing to do with the matter until the end of another week. Let a woman alone for finding out things that are hidden and otherwise inexplicable. The ceremonies being closed, the marshal gave out sundry notices in English, the shawls were folded up and deposited in each one's box, and the congregation dispersed. J. H. B.

New York, Oct. 3, 1845.

THE ARKANSITE.

This is among the most valuable stones in the world. It has an intrinsic value—to the accomplished mechanic, it is worth its weight in gold. The arkansite is of great hardness, and cannot be scratched by the hardest steel. This stone derives its name from the locality in which it is found, which is an extraordinary formation near the banks of the Washita river and the Hot Springs, in the State of Arkansas. The Hot Springs in this locality have a temperature of 155 degrees of Farenheit. When that earth, known by the name of strontian was first discovered, it took the name of the town in which it was first found, viz: Strontian, in Scotland. Other minerals and earths have been named after the same manner, and I have followed these precedents.

The arkansite is of a cream color, but semi-transparent, and of great beauty. A piece of it having a smooth surface, when placed between the eye and the light, (keeping both in a line with the surface,) appears as bright and as smooth as a polished diamond.

The arkansite, when used with oil, gives an extraordinary edge to tools, and can be used for every kind, from the finest razor to the coarsest tool. There are seven qualities; the finest of these is for the razor, and the others for different kinds of cutlery. The labor of working these stones is very great, in consequence of their great hardness, and they sell at a high price; but they are cheap at any price that can be fixed upon them, for they are invaluable.

The arkansite has been examined by several of the largest manufacturers of English and American cutlery, and pronounced of unequalled quality. Samples have been sent to the house of Rogers & Sons, and to the house of Sanderson, of Sheffield, and the cutlery house of Ibotson, in this city.

The dentists who have used the stone, say that it is worth its weight in gold.

Samples of this stone will be exhibited at the American Institute for examination, at the next meeting of the Farmers' Club.

There are stones in the same geological formation, which are of various colors, such as deep red, light red, deep and light yellow, golden yellow, purple, pink, white, drab, and brown.

The arkansite will, in its beauty and hardness, compare with the agate, and its electric properties may be ranked with the chrysolite. The colored stone I call the Washita gem, or Arkansas thermalite.

The gentleman who owns the land on which this stone is found, is engaged in working as much of the quarry as will supply the demand; and having the entire interest and control, he will be able to produce in the market an article of great importance to our mechanics.

Yours, &c. E. Meriam.

[N. Y. Farmer and Mechanic.

THE BIBLE AND GEOLOGY.

An earnest discussion has been going forward in the London Times on the subject of Geology, and whether the views of Dr. Buckland, Mr. Sedgwick, and others, who contend for the vast antiquity of the earth, are reconcileable with the Mosaic account of the creation. One writer thus presents the case:

"The geologist has facts before him, which, as such, he cannot yield, and the explanation must be sought in a more wide and less literal reading of the Mosaic account of the creation; and here I would remind those who may object, that from the too literal interpretation of many parts of Scripture, which are really only figurative, have arisen some of the most grievous errors of the Romish Church. We should also recollect, that the Scriptures have a far different and higher object than that of teaching us science, and that these portions which refer to the creation were written as a reasonable and intelligible account, adapted to all ages and every class, that all who run may read, and not as a guide to the scientific inquirer. Still we should expect, that although nothing may be found to explain our modern views, the latter may not be opposed to what it has pleased God to reveal. And this has been the conclusion of many learned divines who have studied with that particular object, and their researches have shown that the Bible and geology may go hand in hand in showing the omnipotence of God. Those who would separate them are doing an infinite mischief to the former, for by asserting that Scripture will not bear the test of science they make it less able to cope with open infidelity.—Truth must triumph over ignorance and bigotry. Buckland and Sedgwick have less to complain of than the great Galileo, who was convicted of heresy for publishing our beautiful laws of astronomy; geology is now what astronomy was at that period,—just emerging from darkness, and with many enemies ready to extinguish the light with which it shines. I would recommend those who have not time to study the history of the earth, to give credit to those who have, and to fear nothing of religion; and I would beg of those who dread its advance, to inform themselves more upon the subject, feeling assured that a belief in the hostility of modern science to our ancient and holy Scriptures can proceed only from an ignorance of one or the other."

An opposite view is presented in the following extract:

"Geologists urge that the primary strata present appearances which could not have been produced without a longer period than the Mosaic history speaks of. They argue that the fossil remains prove the pre-existence of the animal at a very much earlier period; my answer is this:—If the possibility of creation be allowed, matter must have been created in some state, to which, at the moment of creation, rules drawn for its ordinary and future state could not possibly be applicable.

"Could Adam have argued within one year of his creation that it was impossible the world should have been created so recently, seeing that the oaks around him required a hundred years to have come to their maturity! Every oak we now see implies necessarily its parent acorn, and beyond that its parent tree. It is impossible (if, as I before said, creation be admitted at all) that the same things should then have implied the same. And if vegetable matter was subject to this anomoly, why not also other? If the first man did not spring from a boy, if the first oak never rose from an acorn, why may not, rather why must not, all matter have presented appearances at the very moment of its creation to which rules drawn from its subsequent state could not be applied?

"I affirm that the argument in question denies the possibility of creation, and I challenge those who deny this to suppose any condition of any particle of matter, animal, vegetable or mineral, at the time of its creation, from which by applying the same argument it might not be proved (!) that such matter had pre-existed in some less advanced state."

CHINA AND THE CHINESE.

The following excellent abstract of a lecture on this subject is taken from the Newburyport Herald of last week:—

"The introductory lecture before the Lyceum, on Friday evening, by Hon. Caleb Cushing, was of an exceedingly interesting character, well worth the price of a ticket for the whole course of lectures, to every hearer. Mr. C. has a much better opinion of the intelligence and capacity of the Chinese than those who have had no opportunity of intercourse with that people have been wont to entertain. A large class of the people are learned; as a nation they are industrious and ingenious beyond others, the whole country is like a bee hive. Learning has the first place in public estimation, and books are as numerous as in Europe. A *catalogue* which Mr. Cushing had in his possession of a single library, occupies *ten volumes*. Public measures are debated by the populace as much as in the United States, and public opinion has as much influence in China on the government as with us. The fatal error of the Chinese has been in given too epicurean a character to their habits and their government. One illustration of this cited was the fact that at the close of all letters to one another, the written salutation is "I wish you tranquillity and promotion."—They lack only military skill and discipline to make them a powerful nation, capable of repelling invasion or of overrunning contiguous countries; for no men are braver, or die more fearlessly in the ranks. From the tone of Mr. Cushing's remarks we should infer that he supposed they would ultimately attain this military skill and discipline. Mr. C. remarked that the fate of the Chinese should be a warning to those utopian dreamers among us, who would devote all intellectual and physical effort to the arts of peace, to the extinction of that martial spirit without which independence can never be maintained.

China does not need any foreign trade. With in her own territory she produces every thing requisite for the wants of her population. The Imperial commissioner repeatedly assured Mr. C. that this commerce from the outset had been literally forced upon them by the English and Americans adversely to the interests and the wishes of the Chinese government and people.

Newspapers as well as books abound and circulate freely among the Chinese, and the Pekin Gazette, particularly, penetrates to every part of the empire. They annually publish a Red Book, similar to our Blue Book, giving the names and emoluments of all public officers.

In regard to the population of China, Mr. Cushing seems to be of opinion that the Chinese census does not overrate the number, and that the three hundred and fifty millions which they claim, is not far from the true number. The land and the water of a country, as large as Europe, teems with swarming masses living alike in boats on the rivers and in houses. In the southern part of the country two crops a year are produced, and the poorer classes subsist on a little rice, and the flesh of dogs, cats, rats, &c. To the cities and towns there are no carriage ways, the streets are only narrow foot paths, and no horses or other beasts of burthen are kept to require large ranges of pasturage. The population is crowded into the narrowest limits, by a long succession of ages of peace and industry. The compensation asked by the servants which Mr. C., in his character of American Ambassador, employed, was only *five dollars a month*, and out of this they found their own food and clothing.

The Chinese have long been acquainted with all the improvements in the arts, upon which Europeans pride themselves, as the inventors, with the exception only of the steam engine. Machinery has not been introduced among them, because of the effects it would produce among such a crowded population, by throwing immense numbers of handicraftsmen out of employment. Hence the success with which English and American manufactures are sold there, notwithstanding the cheapness of Chinese labor. Mr. C. intimated the possibility that the introduction of these foreign manufactures in the country, might, at some future day, produce the same change in China which the introduction of machinery would, and by throwing out of employment great numbers of workmen cause a revolution in the country. He expressed a belief, however, that our commerce with China was susceptible of much increase; that there was now no great maratime power engaged in navigating the Pacific, but that the United States were destined to have an immense commerce upon that vast ocean, and to be the great controlling power upon it. Of course, we suppose, he looks not only for the "annexation" of Oregon, but of California and the whole western coast of Mexico, before the consummation of this prediction.

The wrong impressions which have obtained in regard to the Chinese character, have been caused by the always difficult and often erroneous translations from a primitive language, which frequently make what in the original was rational and serious, appear in the translation absurd and ludicrous.

Wages of Females. One of our New-Hampshire females at work in the mills, who assures us that she has "a few hundreds in the bank," has given us a list of the prices which she was accustomed to receive for her labor in other-times, before Factories were thought of. It is curious and worth contrasting with the present order of things, in this respect. In 1806 she received the usual price then paid for female help, employed in the old fashion mode of "spinning with crooked spindles," viz: one yard of cloth for a week's work. As to receiving money, the thing was out of the question. What articles of dress she needed, she obtained by exchanging her cloth at the stores, paying 42 cts. a yard for a gown, which may be had now for ninepence—a dollar for cambric, which now commands a couple of shillings! She then hired out to do house-work and sewing—*receiving 58 cents a week in flax*, and living on potatoes, bread and pea coffee.' Determined to have cash, if it could be had she engaged at another place and was to receive one shilling a day in money. But soon, her employer being unable to carry out his engagement, she was compelled to take *eggs, thread, oats, rye, cloth, &c—rising before light and working till near midnight*—Unable to stand this, she went to Massachusetts in 1812, where she received "nine shillings and presents besides as good as two dollars a week." It was in the midst of war, and times were hard. Her employer had lost everything but a flock of 1500 sheep. It occurred to him that he might turn his wool to account, and he accordingly "set operatives to spinning on as many spindles," as she says. Having acquired some skill in the business, she then "hired out" to a gentleman, now an extensive manufacturer in Vermont—who had introduced some little machinery. She soon learned to work on this and to manage the jenny and looms, and shortly after became the overseer of the establishment, receiving her dollar a day. She had charge of his whole business, was his banker, hired his girls and taught them to work. They soon had cloth to sell, and THIS WAS THE SMALL BEGINNING OF OUR LARGE MANUFACTURING VILLAGES! After the war was over, she returned to her parents, and afterwards, through the influence of some of the friends of her last employers, AND WHO ARE NOW CONCERNED IN THE MANCHESTER CORPORATIONS—she came to Amoskeag, and has been employed as an operative by them ever since. Instead of sleeping in a garret, and living from hand to mouth, as people were obliged to do in olden times, she says she has fine, clean, well ventilated rooms, the best of food, HIGH WAGES REGULARLY IN CASH.

Now there are volumes in the simple history of a factory girl. Her history is that of others, who having known what it was to work fifteen or sixteen hours a day in years back, for a mere pittance—and that payable in anything, but that which commands all else—can feel the difference in their situation, now that the enterprise of our citizens have given employment to their hands in our manufacturing villages. And yet there are those among us, who seek to underrate the position of the operatives, to make them discontented with their places, and who actually stigmatise them as SLAVES, for laboring to earn an honest and respectable livelihood. [Manchester American.

Dreadful Occurrence.—A Man Literally Dissolved. A young man, named Joseph Brammey, residing at Hadfield, in Glossop, Derbyshire, and employed at the Dinting Vale print works, belonging to Mr. Potter, was lately found in a pan containing 300 gallons of caustic lie, which was at a boiling heat. How he came in is not known; but it is supposed that he went to the top of the pan to see if the lie was boiling, and, standing on the edge, must have fallen into the horrible grave. The deceased had not been seen about the premises after twenty minutes past ten o'clock. At a quarter past one Robert Stubes went to stir up the liquor in the pan, when to his great alarm he discovered some of the deceased's clothes, the body being quite eaten away by the liquor. Assistance was immediately procured, and search made for the remains of the deceased. The liquor in the pan was thrown away, and at the bottom of the pan nothing but a few bones could be found, and these looking as if they had been in the ground a hundred years. The leather and soles of his clogs were eaten away; a portion of his clothes, that were made of cotton, had sustained little injury; and the irons and nails that had been in his clogs were found. The deceased's teeth were discovered all separate. Strange to say, the deceased's heart was found by itself quite sound. All that was collected of the body did not weigh 7 lbs, and if these parts had remained in the liquor three hours longer not a particle would have been left. The deceased was about 17 years of age. [Derby Mercury.

Singular Death. Last week a man named David Bollison, about 27 years of age, by trade a butcher, living in Brook street, Clapton gate, was engaged in carrying a young calf to the slaughterhouse, and whilst proceeding along with the animal upon his shoulders, it suddenly turned its head round, and caught his throat with its teeth, and did not release its hold until the unfortunate man was strangled. He was conveyed home, and a surgeon immediately tried every means to restore him, but to no effect. The suddenness of the attack caused the unfortunate man to fall to the ground, and having hold of the animal's feet with both hands, prevented him extricating himself from his antagonist.

Domestic Piety. If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home; of a home where the voice of praise and prayer ascend not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home to which if the cares or sorrows of this life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed. Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God; the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts; and they send them forth to prey upon the land, and to become its curse and its destruction. But on the other hand, there is a blessing to the religious homes which no tongue can speak; no language can describe! The home where in early years the heart is trained to a love of God, and to take pleasure in his worship and service interweaves with the existence of man, holy affections which die not with the circumstances that gave them birth, which last long, even though they may for a season be forgotten and neglected, and which exercises at least some check upon the evil of the human heart, and often, nay commonly recall it to hear again the voice of God, and to turn to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common. [Rev. H. J. Rose.

MINIATURE EDITIONS. Beautiful miniature editions of the Poets, viz: Scott, Campbell, Mrs Sigourney, Mary Howitt, Montgomery, Kirk White, Southey, Coleridge, Wordsworth, Cowper, Thompson, Pollok, Goldsmith, Gray, Elliot, Rogers, Milton, Eliza Cook and Mrs Norton; Poetry of the Passions, Sentiments, Affections, Flowers, Lallah Rookh, Lady of the Lake, Autumn Flowers, Gems of American Poets, Sacred Songs, Loves of Angels. Also, beautiful miniature editions of Clark's Scripture Promises, Exiles of Liberia, Vicar of Wakefield, Johnson's Rasselas, Moore's Private Devotion, Pure Gold, Paul and Virginia, Sacra Privata, Young's Night Thoughts, Token of the Heart, Token of Remembrance, Token of Affection, Token of Friendship, Spare Minutes, Casket of Jewels.

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PRACTICAL DENTISTRY. At the old and celebrated dental establishment of Dr S. STOCKING, No 266 Washington street, corner of Avon Place, Boston. The public are assured that at the above place, every branch of surgical and mechanical dentistry, is in full tide of operation, and at prices too, fifty per cent less, than operations of equal value, can be had, in this, or any other city in the nation. The many valuable improvements, that ingenuity and skill have brought out at this establishment, render it one of the best resorts for dental operations in the whole country. While the profession are generally satisfied with theories, and modes of treatment, that have long since been laid aside as worthless; having no claim on the confidence of an enlightened community, Dr S. has the satisfaction of saying, that his present mode of operation challenges the most rigid tests, that pathological science can bring for its overthrow. Many and serious evils have arisen from the usual method pursued by dentists in setting teeth on plate and pivot:—they are too numerous to be noticed in detail in a common newspaper advertisement; such work however carries with it its own condemnatory marks,—a few of which are, an ill adaptation of the work to the mouth, and consequently an unstable, rattling condition when masticating food,—a tendency to irritate and inflame the gums,—a pungent disagreeable taste of brass and copper, that vitiates the flavor of the most palatable and delicious food,—the galvanic effect, produced by the combination of so many different metals in the mouth, some of which are of the baser kind to save expense;—and above all, an offensive and poisoned breath which being inhaled, acts directly on the frail and delicate tissues of the lungs, producing pulmonary affections and its fatal consequences. These are some of the positive evils that are produced by the work of too many dentists of the present day, which have rendered the wearing of artificial teeth, so much to be dreaded. The public however may be assured that Dr S. in the most effectual manner has removed the above named objections that have been justly argued against the use of artificial teeth,—by the perfect adaptation of the whole work to the mouth,—the purity of the gold in the plate,—the entire exclusion of brass and copper from the solder,—the ease with which the work may be removed at pleasure for cleansing—the uniform firmness and stability of the whole in masticating food,—and in the beauty and life-like appearance of the teeth, in their shape, shade, and articulation. As it is the province of the dentist to arrest decay in teeth in its first stages, and preserve them by filling, either with gold or some other proper substance, Dr S. will give especial attention to this branch of his profession, assuring those who are disposed to avail themselves of his services, that there is but *one* way that filling teeth can be made efficient, in saving them; and but few among the hundreds, who roam the country and infest the cities under the name of dentists, that know any thing about it. Single teeth will also be set on silver or gold pivots, where the stumps will admit of it, that will render them ten fold firmer than the usual way of setting on wood, and entirely free from the taint that the wood produces, by absorbing and retaining the liquors of the mouth. Extracting, cleansing, regulating, and all other operations connecting with the profession will be performed in a skilful, careful and thorough manner and warranted. Whole sets of teeth with false gums as well as entire upper sets on the principle of atmospheric pressure that will give entire satisfaction will be made at the shortest possible notice. Dr S. would also inform those whose misfortune it has been to have a cleft, or deficient palate and roof, so as to affect the articulation, that they can have a proper remedy in the application of an artificial palate, made either from gold, silver, or porcelain,—and at a price within the means of those in moderate circumstances. jy12

DR. C. SOULE CARTEE'S SCHOOL FOR YOUNG LADIES, in Charlestown, Mass.

This is a Private Institution, resting on the individual responsibility of the Principal; and, though consisting chiefly of day pupils resident in this town and Boston, a few young ladies from abroad board in the family, and are under the united care of Dr. C. and his Lady. The course of instruction embraces *all branches usually taught in Female Seminaries.*

The School is *wholly distinct* from 'The Charlestown Female Seminary,' with which it is sometimes confounded; and, so far as relates to *boarding-pupils*, it is designed to meet the wants of those who prefer, when about to send daughters from home, to place them *in the private family of the Teacher.* Parents at a distance will see the importance of having their daughters where some one will exercise a constant supervision over them,—a responsibility which Dr. C. prefers to assume in relation to those who may enter his School.

The *next Term* will commence on Monday, the 8th of September, and continue 15 weeks. Circulars will be addressed to those who may desire more particular information.

References.—Drs A. R. Thompson and W. J. Walker, Rev Messrs George E. Ellis, Wm Ives Buddington and E. H. Chapin, Charlestown; George B. Emerson and George S. Hillard, Esqs., Boston; Rev F. A. Farley, Brooklyn, N. Y. and Rev Dr Wayland, Providence. jy26

PIANO FORTES. The subscribers have formed a co-partnership under the firm of HALLET, DAVIS & CO., for the purpose of manufacturing Piano Fortes; and having taken the stock and stand of the late Brown & Hallet, 293 Washington street, Boston, would beg leave to say to our friends, and all others who may purchase instruments of us, we are not only determined to maintain the high reputation which has been bestowed upon this manufactory in past years, but by our united and personal attention to business, to make such improvements in point of tone, style of finish, and durability, that the public will be satisfied our instruments are equal in every respect, if not superior to any made in this or any other city; and we can, and will sell first rate instruments, upon as reasonable terms as any other makers; and every instrument made by us will be warranted, and if it does not prove as good as recommended, it will be made so at our expense, or the money refunded to the purchaser.

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